

THE

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A BRIEF MEMOIR OF MR. JOHN HOLTBY,

LATE STUDENT IN THE BAPTIST ACADEMY, BRADFORD.

AMONG the various instances of the sovereignty of God, in his conduct towards his people, we have to enumerate the early death of Mr. John Holtby, a person, whose piety and talents seemed to warrant the expectation of his future eminent usefulness in the church of Christ. He died, about eight o'clock, on Lord's day morning, August 21st, 1814, in the twenty-fifth year of his age. Thus, just at the period in which his friends had anticipated the pleasure of seeing him engage more fully and stately in the work to which he was devoted, he was called upon to join the assembly of "just men made perfect," and to associate with angels in the paradise of God. But the Lord hath done it, and it becomes us to be "dumb with silence," anxious chiefly to derive that instruction from this afflictive event, which may tend to prepare us for the summons which awaits us, and which we shall shortly receive; "Give account of your stewardship."

Mr. Holtby was born at Seampstone, a village about six miles east of New Malton, Yorkshire, towards the latter end of May, 1789. Till he was about seventeen years of age, he appears to have lived in ignorance of "the things which belonged to his peace." At that period, it pleased God to introduce him to the society of a few Christian friends, residing at Hunmanby, by whose pious conversation, in connection with the ministry of Mr. Harness, of Bridlington, God was pleased to turn him "from the error of his ways," and to convert him effectually to himself. He was baptized, on his profession of "repentance toward God, and faith toward our Lord Jesus Christ," on the 3d of September, 1809, and received into Christian fellowship with the church, under the pastoral care of Mr. Harness, at Bridlington.

Mr. Holtby's Christian friends, with whom he associated, having previously anticipated, from his rapid increase in the know-

ledge of divine things, his being engaged in the work of the ministry, invited him to the exercise of his gifts, at an early period from the time of his baptism. Accordingly, in October, 1809, he preached to the church, of which he was a member, with the view of ascertaining, whether, in the estimation of his brethren, God had endowed him with talents, for proclaiming to his fellow men "the unsearchable riches of Christ." As the result of this trial of his gifts, he was encouraged to exercise them as providence might direct. He did so till October, 1810, when, by the recommendation of the church at Bridlington, he was admitted a student in the academy at Bradford, Yorkshire, under the superintendence of the Rev. William Steadman.

Mr. Holtby had now entered upon a new scene. He was delivered from the cares and anxieties of the world, and had only to attend to those studies and labours, which, under God, were calculated to render him more generally acceptable and useful as a minister of the gospel. A fair and pleasing prospect now opened upon himself and his friends, but it was soon beclouded by the affliction, which, at length, terminated in his death. In the spring of 1812, he was obliged to leave the academy, in consequence of debility of body. But, recovering partially from his affliction, he returned to Bradford at the close of the summer vacation of the same year. The hopes of his friends now revived, that his life would

be spared, and his labours continued and blest. These hopes were soon blasted. His disease returning, which appears to have proceeded from an obstruction in the kidneys, he returned to his friends towards the latter end of November, 1812. Here he continued, being greatly afflicted, till called to the rest which awaited him in his Saviour's presence, at the period above mentioned.

The disposition and conduct of our departed brother were such, as greatly endeared him to all who knew him. As a preacher, he stood high in the estimation of those who had the privilege of hearing him; and strong anticipations were indulged of his future eminence and usefulness. But God has taken him to himself; his work was done: his excellencies, on the one hand, and his imperfections on the other, are secured under the seal of death; and, in the day of judgment, there is every reason to expect, that he will appear in glory, amidst the innumerable company that shall attend the Saviour in his triumphs over every enemy, as a monument of sovereign and almighty grace.

Though Mr. Holtby's friends were fearful, from the commencement of his second affliction, that he would not recover, he does not seem, himself, to have relinquished all hope of being restored, till within a few months of his death. This was owing, no doubt, in a great measure, to the flattering nature of his complaint. At that period he was confined to his bed, where he continued, till carried

to "the house appointed for all living."

His exercises of mind, under his tedious and painful affliction, were, at its commencement, and during a considerable part of its progress, very distressing. Nevertheless, he was resigned to the divine will; and, at some lucid intervals, when the anticipation of death would force itself upon his mind, he would give vent to his feelings in the language of Dr. Watts:

"O glorious hour! O blest abode!
I shall be near, and like my God!
And flesh and sin no more control
The sacred pleasures of my soul!
My flesh shall slumber in the ground
Till the last trumpet's joyful sound;
Then burst the chains with sweet surprise,
And, in my Saviour's image, rise."

The emphasis with which he would repeat these words, can be conceived by none but those who witnessed it.

In a letter to a fellow-student, he thus describes his general experience. "O brother! methinks how trifling would all my pains and afflictions be, which weaken, and tend to bring down this body of flesh, if only my soul were healthful and strong, being always able to triumph in Christ. But it is otherwise with me, even at present, as, perhaps, you know it has been, during the whole of my illness. This kind of dark experience has long been mine, almost from my first attending to religion, though, I hope, I have both laboured and prayed that it might be different with me. Hence, I am, like the Psalmist, ready to say to God, "Why hidest thou thyself in time of trouble?

Is thy mercy clean gone for ever? Wilt thou be favourable no more?" But, amidst all this, I dare not give up; I dare not despair. I will, even against hope, hope to the end; and fain would I wait the Lord's time of deliverance, when he shall give me to see the reasons of his conduct, and explain the whole mystery of his dark dispensations; after which explanation, either in part, or perfectly, I hope to join saints on earth, or in heaven, saying, "God doth all things well." I feel, that I love God so little, whom I am sensible I ought to love so much. I feel, that I serve him so indifferently, being always backward to the best of service. I feel that my mind is so seldom in heaven, where I would wish to have my portion, let it cost me whatever it would. I feel, I should so dishonour Christ, by being afraid to rely wholly upon him, when I am sensible that I have nothing else to rely upon. But I will rely upon him, and, at his feet, either live or die. 'Tis only here that I can live while I live. 'Tis only here that I can live when I am dead."

Such was the general tenor of Mr. Holtby's religious experience; but he, like most other Christians, had his more lucid, and his beclouded intervals. At one period, especially, he was greatly distressed, owing to his being unable to discover any satisfactory evidence of his personal interest in Christ. But a letter from his worthy tutor was of great service to him on this occasion. In this letter, Mr. Steadman mentioned his

having been in circumstances very similar to those of his pupil—in expectation of death, but in great distress as to the safety of his state. But, in this situation, it occurred to his mind, “that, if he never had applied to Christ for salvation, he was welcome to make that application then; and that Christ was as able and as willing to save him then, as he ever was to save him, or any redeemed sinner actually in heaven.” Under this conviction, he did apply to the Redeemer, as a poor, guilty, helpless sinner, as though he had never applied before; and it was not long ere he found joy and peace in believing. The relation of this greatly encouraged Mr. H. and, by inducing him to adopt the same measure, was the means of imparting a considerable degree of comfort to his mind. But it did not perfectly remove the gloom which sometimes oppressed his spirit. He was often agitated with doubts and fears, till towards the close of life. But then, when he was led to relinquish all hopes of recovery, and to anticipate death as already on the threshold, and prepared to execute his commission, the gloom and the fears which depressed his mind, and beclouded his prospects, were graciously dispersed; “the Sun of righteousness” arose upon his soul; and, to use the words which he often quoted in the last stage of his affliction, as applicable to his own case, “at evening time it was light.”

Owing to his residing at a distance from his Christian

friends, at the time of his death, and his going off rather suddenly at last, little is known of his experience during his final struggle with the last enemy; but, from the account given by his mother, he appears to have expired in circumstances which the sinner may envy, and the saint be thankful to enjoy in the same struggle.

To his friends in general; to the church, of which he was a member; to those who were favoured with an opportunity of hearing the gospel from his lips, but especially to his brethren engaged with him in academical pursuits, his affliction and death furnish an instructive lesson. To the latter, in particular, they loudly proclaim the necessity of watchfulness and diligence, and forcibly urge the improvement of the talents, with which they are instructed, working “while it is day, for the night cometh,” how soon, none can tell, “in which no man can work.” J. J.

Bradford.

THE PRICE OF A VICTORY.

THE Providence which governs the affairs of mortals, has assigned us an existence in a very singular period of time. Events of astonishing interest have rapidly followed each other. Within a few years, we have heard of such occurrences as the history of any former age does not contain. “The earth has been removed, the mountains have been carried into the midst of the sea, the waters

thereof have roared and been troubled, the mountains have shook with the swelling thereof." But the inhabitants of this country have been remarkably preserved from the general calamity! We have only *heard* of the din of wars, of the clangour of trumpets, of the roar of artillery, of the shrieks of the wounded, and of the groans of the dying! We have only *read* the affecting descriptions of battles, and sieges, and human destruction. As a nation, our sincere and most animated gratitude is justly demanded; for, while other empires have been wrecked in the tempest, Britain, like the sacred ark, has survived the storm; while some countries have been overwhelmed by hostile forces, for us God has "appointed salvation as walls and as bulwarks;" while the armies of other powers have been defeated and routed, our troops have usually wore the laurels of victory. But, in how many instances have they been wreathed with the cypress! Reflecting on the dreadful slaughter of our countrymen, in a recent conflict, the mingled joy and grief of the men of Israel describes our own feelings; "the victory, that day, was turned into mourning unto all the people." As pious patriots, we would ever express our gratitude, if the decisions of the deplored battles are to our advantage; but, as serious Christians, we cannot approve of that frantic mirth, whose voice is so clamorous as to drown the plaintive tones of the bereaved orphan and the disconsolate widow.

Alas! alas! how great is the price of a victory! It amounts, indeed, to an enormous total! When we rightly estimate the powers of the human mind in one man, and especially in a multitude, they are capable of astonishing effects; therefore, we may regret that such energies are not applied to schemes of blessing mankind, rather than to military studies; for, if they lead to victory, they terminate in human destruction. Considering the almost incalculable sums lavished in making those vast arrangements which introduce a battle, may we not deplore, that these heaps of treasure should be offered to bloody Mars, and that they are not devoted to those benevolent institutions, which feed the hungry, clothe the naked, heal the diseased, instruct the ignorant, and dispense that restorative to all our woes, "the gospel of the grace of God." But what a vast price does a victory cost the country where the battle has been fought. Through what an extent of territory do the engines of war spread their desolation! How many square miles of fruitful land are devastated! The domestic gardens, the generous corn-fields, the luxuriant vineyards, the valuable merchandise, and the habitations of numerous families, share a common ruin. And if we cast our eye on that extended plain, there we see a dreadful spectacle; thousands of slaughtered men, our fathers, our brethren, and our sons, amongst whom death reigns in his most appalling terrors!—Alas! how are their bodies

mangled, as if the voracious beasts of the forest had torn them in pieces! Or, if we turn to those who survive the fate of their companions, we see thousands lying in agony, pierced with shots, or gashed with cuts; their wounds inflamed; some, every minute, dying a most excruciating death, others lingering in torture many weeks and months; and great numbers doomed to drag on a miserable existence the remainder of life, with diseased and mutilated bodies!

But who can calculate the sum of misery, which is the consequence of a victory, to survivors? If we suppose that, in late events, forty thousand have been slain (and this, we fear, is less than the amount), and that each one who has fallen, has left three persons to lament his loss (parents, wives, or children,) by this calculation there will be a hundred and twenty thousand human beings, whose eyes have been streaming with tears, and their bosoms swelling with grief!

As yet we have taken no account of the vast population, plunged into poverty and misery by the wide-spreading desolations of war; nor of the multitudes of captives, driven, by forced marches, into remote regions, shut up in miserable prisons, subsisting on ordinary provisions, and dragging out a wretched existence. How applicable are those lines, in which Homer makes Jupiter address himself to Mars:

"Of all the gods who tread the spangled skies,

"Thou most unjust—most odious in our eyes;

"In human discord is thy dire delight,
"The waste of slaughter, and the rage of fight;
"No bound, no law, thy fiery temper quells."

POPE.

Here I would drop the curtain, and relieve my feelings by a more pleasant scene; for, if it be drawn yet higher, and I gaze on the distant prospect, something more awful presents itself to view. All those who have lately fallen were immortals, capable of the bliss of heaven, or of the miseries of hell; but their probationary state is ended, and they have entered on their final condition; and whither are they gone? By the fashionable sentiment of the day, all who fall in battle, are waisted to glory; by the plaudits of the multitude, they are promoted to the bliss of the celestial state. But where is the sanction of this popular opinion? shall we find it in the Christian scriptures; or in the epic poetry of Greece? and in the verses dedicated to their heroes, by our ancient British bards? Indulging a charitable feeling, we may hope, that many, slain in battle, were pious men; but, of the mass, we must form a different judgment; nor can we suppose, that the cause of a war is ever so meritorious, as to cancel their numerous vices who may expire around its banners; and may we not fear, that, in many instances, the origin and progress of wars involve in greater guilt their authors and their agents. In the hands of the righteous Governor of the universe, we must leave the future destinies of the victims of battle, confident that

his decisions will display the mingled glory of his justice and his grace; and yet, as we gaze at the horrific piles of slaughtered men, in pious soliloquy we may ask, "Where are now the immortal spirits which so lately inhabited those bodies?"

How mysterious is the providence of God! That Jehovah reigns over the circle of the skies, and that righteousness and judgment are the habitation of his throne, is a consolatory and animating truth. But how solemn is the darkness which envelopes him! By our feeble sight it cannot be penetrated, that we may discover his secret purpose. In our present infant age of understanding, we cannot perceive the course and the termination of events, so as to compose our tumultuous spirits, and satisfy our anxious inquiry, "How is it that a being of infinite benevolence, and almighty power, should not restrain, but permit, the direful instruments of war so hastily to destroy thousands of his rational creatures; and that, as in the present instance, the primary spring of this calamity should exist in the breast of an ambitious individual?" A depraved philosophy would solve this difficulty by affirming, "there is no providence, but a blind fate presides, swaying an arbitrary sceptre." The Christian spurns the answer, devoutly listening to the voice which proclaims, "I will do all my pleasure;" and, in humble submission, he replies, "I am dumb with silence; I open not my mouth, because thou hast done it."

How depraved is the nature

of man! Is it not too evident to be disputed, that man is an apostate from the God of love and peace? That he has lost the image of moral beauty, which he originally enjoyed, when we see him under the dominion of that spirit which war enkindles in his breast? His passions have subdued his reason; his humanity is made cruel by his resentments; his conscience is stupified by his ambition; fury flashes from his eyes; indignation boils in his heart; his arm aims the stroke of death on creatures he has never before seen, and by whom he cannot have been offended; every moral feeling which distinguishes his nature, through the laws of combat, is expelled his bosom; the mutilated bodies and the bloody corpses of his brethren, are trampled beneath his feet; limbs, torn from their former frames, are scattered all around; and misery, from ten thousand tongues, sends forth its moaning voice! O sin, what hast thou done? It is thou who art the universal conqueror, and war is one of thy dreadful engines!

How excellent is the gospel of Christ! A sincere friendship to mankind pervades the whole, and presides supremely. "The Prince of Peace," is the prophetic appellation of its Author. "Peace on earth, good-will towards man," was the angelic proclamation at his birth.—"Blessed are the peace-makers," is the style of the Saviour's benediction. To promote "peace with God, through our Lord Jesus Christ," is the nature of the dispensation.—

“Follow after the things which make for peace,” is its preceptive character; and the effect of its diffusion in the world will be the accomplishment of that beautiful prophecy of Isaiah, xi. 6, “The wolf shall dwell with the lamb, the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling, together; and a little child shall lead them.”

Gloucester.

T. F

REMARKS

ON ISAIAH, L. 10.

“Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.”

IN the tenth and eleventh verses of this chapter, the prophet addresses two different classes of persons, who seem to be pointed out as the friends, and the enemies, of the Messiah. The one class is represented as fearing Jehovah, and obeying the voice of his servant, namely, of Jesus, who “took upon him the form of a servant,” and whose character and sufferings are described in this chapter. The other class sustains a very different character: refusing to obey the voice of the Messiah, who was the light of the world, they kindle a fire of their own, and compass themselves about with its sparks. The circumstances of each description of persons differed as much as their characters: they who feared Jehovah walked in darkness, and had no light; whilst those who feared him

not were walking in the light of the fire which they had kindled. Equally observable with the difference between the characters and circumstances of these two descriptions of persons, is the difference between the issues to which matters would be brought with them. For the former are exhorted to trust in the name of the Lord, and to stay upon their God: but, to the latter, it is said, “This shall ye have of mine hand, ye shall lie down in sorrow.”

Now, at what period of time did the friends and enemies of the Messiah feel the very strong emotions of grief and joy, which the prophet here ascribes to them? Was it not at that period, during which the Lord Jesus endured those sufferings, which Isaiah, in this chapter, so affectingly describes? A period of heart-rending grief, and deep distress, to the disciples; but of blind, unhallowed exultation to the unbelieving Jews. Referring to the same period, (that from his last sufferings to the morning of his resurrection,) Jesus himself informs the disciples, beforehand, what impressions the approaching event of his death would produce on them, and on the world, and what would be the subsequent impression, produced by the joyful and almost unexpected event of his resurrection. “Ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.” Thus, sorrowing and weeping for their Lord and master, crucified by wicked men, the disciples walked in darkness, and

had no light. The Jews, on the contrary, and their rulers, exulted in the success of their schemes, against the life of Christ. Thus they walked in the light of their fire, and compassed themselves about with sparks. But the triumph of the wicked is short. He who sat in the heavens laughed at them: Jehovah held them in derision: he saw the day fast approaching, in which they should lie down in sorrow.

In the language of scripture, *light* denotes prosperity, or enjoyment; *darkness* denotes adversity, or suffering. And, as prosperity is of two kinds, spiritual and temporal, so *light* sometimes signifies the enjoyment of spiritual, sometimes of temporal prosperity. Now, since the righteous may be prosperous in spiritual things, while they are much afflicted in their outward circumstances, they are, in such cases, represented as enjoying light in darkness, Micah, vii. 8. Their souls have comfortable fellowship with God, and a firm reliance on his mercy, amidst the gloom and tempest of temporal vicissitude. The wicked, on the contrary, may be living in the light of temporal prosperity, but they are far from God, and, therefore, walk in darkness, as to spiritual things.

Now, as the terms light and darkness refer either to the spiritual or temporal condition of men, it is necessary to inquire which of these conditions is meant by either of these terms, in the various passages in which it may occur. If, under the metaphor of darkness, an in-

spired writer is describing the spiritually blind and wretched condition of the ungodly, how should we pervert his meaning, were we to insist, that nothing more was meant, than that ungodly men were involved in the evils of the present life! But if, under the same metaphor of darkness, the scriptures represent the temporal afflictions of the righteous, how preposterous to understand the metaphor, in this case, as describing a state of spiritual darkness! Yet this is sometimes done. Job is frequently supposed to lament the loss of spiritual comfort, when he evidently laments the loss of his children, and of all earthly comforts, in these pathetic words: "Oh, that I were as in months past; in the days when God preserved me; when his candle shined upon my head; and when, by his light, I walked through darkness," Job, xxix. 2, 3. Much anguish and trouble of mind did that good man suffer; but he knew that his Redeemer lived. Job had not forsaken that God who afflicted him; nor did God forsake his soul.

After examining the scriptures, with some degree of attention, in order to ascertain the various meanings which the word *darkness* is employed to express, I could not find one passage, in which it denotes the spiritual condition of righteous persons, as being destitute of any comfortable assurance of the favour of God towards them. The comfort conveyed to such as do not enjoy a sense of the presence of God, by the misapplication of scripture, is not likely to be either solid or

lasting. And it is, too often, by an incorrect representation of the spiritual condition of Job, and other saints of ancient times, that such are now comforted.*

The phrase, then, "walking in darkness," as descriptive of the spiritual condition of men, is applicable only to the wicked, who are unenlightened, unregenerated, unjustified. They are under the power, and belong to the kingdom of darkness, out of which believers have been translated into the kingdom of the Son of God, which is a kingdom of light, and its subjects are the children of the light, and of the day: "We are not of the night, nor of darkness." But the wicked are in darkness: being spiritually blind, they are not only in a wretched condition, but ignorant of that condition. This, indeed, is darkness; but it is the darkness of ungodly men; darkness, in which they love to remain, because their deeds are evil, and they love to sin. "He that walketh in darkness," says the true witness, speaking of unbelievers, "knoweth not whither he goeth," John, xii. 35.

It is, perhaps, not unworthy of remark, that the same kind of phraseology which is em-

ployed to shew the blindness and uncertainty of sinners, relative to the condition of their souls, is also employed to denote the uncertainty of the saints, in trouble, as to the end of their suffering, or the means of deliverance. But, blind as they are, with respect to the future, and the way which winds unseen before them, they know well that God is with them. Dark, indeed, is their way, but the Lord is their guide. "And I will bring the blind by a way that they know not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. Those things will I do unto them, and not forsake them."

In the passage before us, the application of which, to the disciples of Jesus, as a body, will, we presume, be admitted, there seems scarcely any room to doubt that their perplexity, respecting the event of Christ's death, is meant. Their condition, while he remained with them, was free from heavy and severe trials. Attention to fasting, and the other severer observances of religion, were unsuitable to the pleasureable emotions they were accustomed to indulge. But, when Jesus intimated, that the time was

* In one of the periodical publications of the present day, I observed, with some degree of surprize, that, to prove the spiritual darkness and despondency of the primitive believers, the following passage was quoted: "Wherein ye greatly rejoice, though now, for a season, (if need be,) ye are in heaviness, through manifold temptations," 1 Pet. i. 6. These words, taken in their plain, unperverted sense, shew how the saints, in their heavy trials and afflictions, were enabled to rejoice in the lively hope of the heavenly inheritance; and yet the passage is quoted as a proof of their want of spiritual joy and strength!! Were not such perversions of scripture common, on every subject, they might seem incredible.

now at hand, in which he should be taken away from them, their grief was inexpressible. The cruel and seemingly-disastrous event of his death, overwhelmed them in the deepest sorrow. Dark as the tomb, in which the Lord lay, was now the bright and transporting hope, they were wont to entertain, of the deliverance of Israel. When the sword of Jehovah awoke against the shepherd, the timorous sheep were scattered abroad. "Then all the disciples forsook him, and fled."

Hence, the darkness in which the disciples walked, did not consist of doubts of their own individual salvation, but of grief and painful uncertainty respecting the event of Christ's death, and the deliverance of Israel, Luke, xxiv. 17, &c. It was overwhelming to their holy souls, that the glorious career of Jesus, "mighty in word and deed before God, and all the people," should terminate in a death of unexampled cruelty, suffering, and shame. With respect to all the bright and pleasing remembrances and anticipations, in which they had lately exulted, "Crying, Hosanna to the son of David," their sun now appeared to have set; they, therefore, walked in darkness, and had no brightness.

This gloomy apprehension of things arose from their slowness to believe Moses and the prophets, and their misunderstanding and forgetfulness of what Christ himself had so often told them, relative to his death and resurrection. What an affecting view does this present to us

of the weakness of our nature, and our need of divine illumination and support! How easily are our boasted strength and courage overcome! Our various passions and interests obscure our perception of the oracles of God. If our hopes, however inconsistent with the ways of God, are not fulfilled in a way agreeable to our apprehensions of things, we lament our case as desperate. "Is his mercy clean gone for ever? Has he forgotten to be gracious?" It is good if we can then add, as the Psalmist did, "This is my infirmity: *but I will remember* the years of the right hand of the most High. I will remember the works of the Lord: surely I will remember thy wonders of old."

It is plain to the understanding, and well known to the experience of every true believer, that, in the darkness and solicitude of affliction, we may trust in the name of the Lord, and stay upon our God. "When I sit in darkness, the Lord will be a light unto me."—"Perplexed, but not in despair. Persecuted, but not forsaken." But it is impossible to conceive, how any one, who, in relation to spiritual things, is walking in darkness, and having no light, should be able, in that case, to trust in the name of the Lord. Or, is that man in spiritual darkness, without any light, who knows so much of Jehovah, as to fear him; of Jesus, as to obey his voice; of saving mercy, as to trust in it; of divine faithfulness, as to rest upon it. It is, surely, one thing to in-

struct a timorous and afflicted disciple, or a self-condemned, unhappy sinner, to trust in the exercise of divine power and goodness; and quite another to suppose that any will do so while the light of life is excluded from the mind.

A dying child, a young disciple of the Lord Jesus, who made much use of his Bible, in his last affliction, often surprised, and even instructed, his friends, by his lively, pertinent observations on passages which struck him. Having once come to the passage we are now considering, he exclaimed, "How can those, who walk in darkness, and have no spiritual light, trust in the name of the Lord? It is impossible they can trust in the name of the Lord, if they have no light." Not inclining to follow the passage further, this interesting young disciple rejected, as contradictory and inadmissible, the too common view of it, which would teach us, that men, involved in spiritual darkness, without any light, can, notwithstanding, in that very state, rely, with entire satisfaction and confidence, on God; for such is the reliance, which these words of the prophet enjoin.

If, as sometimes happens to the saints, the want of spiritual joy and consolation arises from a feeble state of health, a diseased state of the nervous system, how distressing for them to be told, that they are suffering under the hiding of God's face. Does not this tend to produce a servile dread of God, and a needless apprehension

concerning their own safety? Ought not the enfeebling and depressing nature of such bodily distemper, to be explained to them? Ought they not to be assured, on the authority of God, (who cannot lie,) of the grace and faithfulness of their Lord and Saviour, who forsakes not the poor, the humble, the afflicted? They would then trust in the Lord, and stay upon their God. They would rest assured, that the vicissitude of health, and the vicissitude of the frame and feelings of their minds, did not affect their safety, or prevent the acceptance of their prayers, at the throne of God. "Comfort ye, comfort ye, my people, saith your God."

But, if you are living in secret sin, you have lost your peace with God, if, indeed, you ever enjoyed true peace. In vain will you look to men for comfort. "Be not deceived; God is not mocked. Whatsoever a man soweth, that shall he also reap." Who shall bless? Who shall comfort him, whom God does not bless and comfort? "Draw nigh unto God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded."

Though we do not see, through a dark, a tedious, and stormy night of trouble, the harmony and happy termination of God's unfailing purpose, let us not be dismayed. Let us not readily yield to the suggestions of unbelief, or be soon overcome by emotions of despair. And let it never be, that

God should hear our murmurings, as if he treated us unjustly, or had withdrawn all his goodness. It is truly humbling, to think, how frequently we have displayed our unbelief and obduracy. A childish and perverse distrust of God, has been the sin of his people in every age. To which, even of the saints, shall we look for perfection? One alone displayed that character in all his trials and afflictions. He was tried in all things, as we are, without committing sin. The "man of sorrows and acquainted with griefs," never, in the darkest hour, lost his wonted confidence in his heavenly Father. He has left us an example, that we should tread in his steps. When we sit in darkness, the Lord will be a light to us. How great, how free, how mercifully adapted to our wants, are the aid and comforts of the Holy Spirit! Not only is the gospel of the grace of God calculated to make us rejoice in the hope of the glory of God, but to rejoice in tribulation also. A measure of divine strength and consolation will be imparted to us, proportioned to the weight and severity of our sufferings. If we are truly of those who fear Jehovah, and obey the voice of our sympathizing high priest; then, happen what will, we may trust in the name of the Lord, and stay upon our God. Against hope, let us, like Abraham, believe in hope, knowing, that, what God has promised, he is able also to perform.

ERASTUS.

REFLECTIONS ON THE ADVANTAGES OF CHURCH-MEMBERSHIP.

THAT man is a social being, is evident. The creation of Eve shews, it was the Creator's intention he should be so; and the experience of every age has manifested, that society is the great delight of his soul. The diversity of gifts and favours, with which it has pleased the Almighty to distinguish mankind, strongly marks the necessity of mutual intercourse, and our dependence on each other. In the religious world, this social advantage is not less conspicuous. Christianity pre-eminently encourages this natural feeling. It never recommends a life of solitude. It affords no excuse for want of benevolence. It uniformly inculcates brotherly love, and exhorts to every act of kindness and humanity.

Revelation directs this delightful principle in the formation of religious societies, called Churches of Christ, which, while they embrace the advantages of other societies, possess benefits peculiarly useful and honourable. Let us meditate on church-membership as a discharge of duty. It is so, both with respect to God and man.

Is it the duty of a child to obey his parent? So is it the duty of a Christian to observe the commandments of Christ, who is, as God, our heavenly Father. Is it the duty of a subject to honour and obey his lawful sovereign? So is it the duty of every Christian to yield obe-

dience to Christ, as his glorious King. That the formation of Christian churches originated in the will of God, few serious minds will be inclined to doubt; and that there are ordinances incumbent on Christians, that can, in no other connection, be regarded, is evident. The adaptation of Christian rites and precepts to the state of our nature, is no inconsiderable proof of the divine source of our holy religion. No sooner do we feel love to an object, than we delight to have opportunities of shewing it. No sooner do we believe in and love Christ, than we are anxious to say, "Lord, what wilt thou have us to do?" and Christ cannot be obeyed but by our being added to the church, agreeably to the apostolic practice.

It is no less a duty to man. Every renewed mind must glow with a desire of being useful. He may question his ability in various views, but he must have the desire of glorifying God, and contributing to the eternal welfare of his fellow men. Does he glorify God who disregards his advice? Does he study the best interests of his fellow men, who neglects a connection that would multiply his opportunities of usefulness, and call forth his best powers for their good? Let every believer, who disregards church-membership, recollect, that, if it were possible that his example should be generally followed, religion would languish, for the greatest disorder must prevail. He is, as it were, a religious anchorite. He is like an alien in God's house; a comparative

stranger in Israel, a by-stander, a mere spectator. It is the duty of Christians to exhort, warn, and teach each other; but he must do either with timidity. It is a duty to be watchful over each other, and to rebuke; but he can have no right to do so, except in his own domestic circle. He places himself out of the pale of Christ's church, out of the reach of her inestimable discipline. He discourages the minister, and places himself out of his control. He denies the church his gifts, and neglects to seek the edification of his brethren and sisters, particularly on those occasions when strangers are required to withdraw. He may have helped to satisfy his conscience, when it recommended more consistent conduct, by imagining church-meetings as uninteresting and unimproving; an opinion as incorrect, as it is dishonourable to the Author of church government. — There is something painful to the reflecting mind, when strangers are dismissed. O, Christian, how can you, at such seasons, endure the appellation of *stranger*? Is it true, that an hour spent in the house of God is transcendently pleasant? How can you then quit it so willingly? On every other occasion, the attendance in the place of worship is promiscuous; but, on these opportunities, in a judgment of charity, we conclude ourselves in the company of saints; of those whose sentiments and views most remarkably coincide with our own; surely, then, it is not merely a discharge of duty, but an enjoyment of privilege.—

The communion of saints is a privilege of the most exquisite kind to the spiritual mind, and membership must peculiarly promote it. It is in the church of God that divine ordinances are observed; and the believer needs not be told, that these ordinances are so many means of grace. God has instituted nothing in vain. The experience of Christians has proved them to be sources of instruction, and every means of improvement is a great privilege. There is a peculiar solemnity and beauty in the remarkably figurative ordinance of believers' baptism; and though it may be possible to regard this, and stop short of membership, yet certainly not with equal propriety. There is a delightful simplicity and seriousness in the commemoration of the Saviour's dying love; and this is the exclusive privilege of membership. God is frequently pleased remarkably to bless the observance of these sacred rites. Church discipline has proved a source of instruction to many a child of God; nor can there ever have been a real Christian, who formed this connection without advantage.—Is the Christian tempted? He can unbosom himself to an affectionate pastor, whose appropriate hints and exhortations, whether public or private, are often eminently blessed. Is he in a state of backsliding? The kind and instructive visits of his fellow-members, sanctioned by the authority of the Great Head of the church, are frequently the means of his consolation; or, the sovereign discipline of God,

in suspension and exclusion, awakening to reflection, are the means of his restoration.—The duty and right of members to watch over each other in the fear of God, when tenderly exercised, is no inconsiderable advantage; and the very existence of this duty and right, casts a sacred awe over the mind, most displeasing to the enemy of souls.

Reader, are you a believer in the Son of God? Examine his will, in which he has mercifully revealed what he would have you regard. Are you a member of the church militant? Bow with gratitude to Him, who has given you a name and a place in the church below. Are you a stranger to full communion? Why are you so? Reflect! You wish full communion in eternity—be consistent. Draw as near as you can to God, and saints below.

N. N.

THE ATONEMENT,

(Continued from page 188.)

MY DEAR FRIEND,

IN my last letter, I endeavoured to state, in a general way, the nature of the atonement, or the principles on which it proceeds, with a view of shewing its consistency with the best views that we can entertain of the character and government of God. I propose, in the present letter, to shew, from the testimony of scripture, that Christ did not sustain merely the character of a divinely-commissioned teacher, and that he did not die, merely, as a martyr to his doctrines, but that he really pro-

cured our salvation *by his death*; that it wrought an *atonement for sin*, according to the principles laid down in the former letter. In entering, at such length as I did in my last letter, into the argument respecting the consistency of the doctrine of atonement with the divine perfections, I would not be supposed to imply, that the scriptures are not sufficiently clear and authoritative upon the point; nor that I had any intention of departing from the principle that I have all along maintained, that we are bound to receive whatever is contained in the scriptures, and, that, from their testimony, there can be no appeal to any other authority whatever. But, as the notion of *atonement* has been frequently reprobated on the ground of its being supposed to reflect injuriously upon the character of God; I thought it right, in the first instance, to meet this objection, and, to shew, on the contrary, that it reflected the brightest lustre on all the divine perfections, and that the value of the scriptures is enhanced, by its appearing that they reveal nothing but what is in the highest degree worthy of God.

The question for present consideration, then, is, in what light do the scriptures represent the death of Christ? From the general tenor of revelation, do we gather that he died as others have died, merely a martyr to the truth, and without any design of benefiting mankind *by his death*? or, that his death was really intended, in connection with every part of his humiliation, to open the way for our

acceptance with God, and to procure our eternal salvation? We conceive that the latter is the scriptural view of the subject, and, that it is, will, I hope, appear from the succeeding observations.

The *terms* frequently used by the sacred writers, when speaking of the death of Christ, are such as do not at all comport with the notion of his dying; merely as a martyr to his doctrines. Simply in the character of a martyr, his death could confer no benefit on others, except, as it might afford him an opportunity of exemplifying certain great virtues for their imitation and encouragement. But, we should never think, on this account, merely, of speaking of the death of Christ as he and his apostles spoke of it. The *apostles themselves* sealed their testimony with their blood, and died in the exercise of every virtue which human nature could exhibit. So also have a host of martyrs since their time. From contemplating the characters and deaths of these illustrious men, of whom indeed the world was not worthy, mankind may, to the latest ages, derive the most important instructions. But we should never, on this account, think of speaking of their death, as the apostles speak of the death of Christ. There is not, I should think, a Socinian existing, who would not revolt at the idea of applying such language to the death of the Christian martyrs, as is applied to the death of Christ; and yet, if Christ died in no other character than that of a martyr, there is no reason why the lan-

guage that describes the nature of *his* death, should not be used with equal propriety in describing the death of the apostles, and other martyrs.

Imagine then, for a moment, the following language to be applied to St. Paul, or to St. Peter, or to Ignatius, or to Polycarp, or to any martyr of later times, who, in dying for the truth's sake, gave proof of the most illustrious virtues. "In him we have *redemption through his blood*, even the forgiveness of sins, according to the riches of his grace. He gave himself a *ransom* for many. He hath *given himself for us*, an offering and a sacrifice to God. He gave himself *for us*, that he might *redeem us from all iniquity*. By *his own blood* he has obtained eternal redemption for us." There is no one but who would feel such an application, of the above language, to be exceedingly improper, and, indeed, perfectly absurd. But it can only be so, upon the principle for which I am contending, *viz.* that Christ did not die as a mere martyr, but that he accomplished that by his death, which can never be attributed to the death of any other person.

It must, I think, be acknowledged by all, that if the passages just quoted, are only intended to convey an idea of that benefit, which the church derives from the death of Christ, as affording a bright and transforming example of suffering virtue, they are a great deal too strong; and indeed, in that view, the language is exceedingly inappropriate, and ill chosen, and

calculated much rather to mislead, than to give correct views of the subject. The same remark will apply to the following passages. "The Son of man came not to be ministered unto, but, to minister, and, to *give his life a ransom for many*. I lay down my *life for the sheep*. The bread, which I will give is my *flesh*, which I will give for the *life of the world*. Christ *died for the ungodly*." Many other passages of the same kind might be quoted, upon which, my observation is this: that to any impartial and intelligent reader, they certainly convey the idea, that the death of Christ has meritoriously procured the salvation of men. They deserved to die, but he became the victim for them. He satisfied divine justice, by offering himself as a sacrifice, he honoured the divine law, and, therefore, upon the principles stated in my last letter, the great obstacle that stood in the way of human redemption was removed, and God could be just while he was the justifier of all who believed in Jesus.

To say nothing now of the socinian system not at all according with the principles on which the divine government *must* proceed, it does not accord with the *phraseology* of scripture. The above passages, and numerous others, do certainly convey the idea of a benefit derived from the death of Christ, far beyond what may arise from contemplating him as a *perfect pattern of suffering virtue*, and of a *different nature*. It is a benefit analogous to

what one man would confer upon another, by purchasing his liberty at an immense price; or, to the benefit which a man, perfectly innocent himself, would confer upon one who was guilty, by dying in his stead. I am persuaded, my dear friend, that you will find, by carefully noticing the *phraseology* of scripture, that the unitarian view of the death of Christ will not at all accord with it; that such an interpretation of it is greatly forced, is, in fact, perfectly unnatural, and, that, if it be correct, it is impossible to defend the sacred writers, from the charge of the most wretched ambiguity, and the most unwarrantable freedom of language, calculated to lead the whole world into the most egregious errors. I should not, I think, hesitate to allow the doctrine of atonement to be decided by this one consideration, the consideration arising from the general *phraseology*, of the sacred writers.

But another reason for believing, that Christ died not as a martyr, simply, but, as a sacrifice for sin, and that, by his death, he made a true and proper atonement, arises from the *nature of the Levitical economy, and its connection with the Christian dispensation*. Upon this, the apostle argues at great length in his epistle to the Hebrews, which may be considered as a clear exposition of the Mosaic law, by which much of its obscurity is done away. The Jewish religion was not a distinct religion from Christianity. It *was* Christianity, only obscurely revealed. It implied

the same facts, taught the same great truths, and its influence was essentially the same. It bore the same sort of relation to Christianity in its present state, as the twilight does to noon day.

Till the fulness of time, when Christ himself was to appear in the world, the will of God was revealed only to the Jewish nation. He established among them his worship, and granted to them a succession of prophets. The worship of God, under that dispensation, abounded with sacrifices, and with various rites and observances, which, viewed apart from the Christian dispensation, appear, in a great degree, unsatisfactory and unmeaning. But, from the New Testament, we learn that these were shadows of good things to come; that they possessed no independent efficacy, but were intended to prepare for more glorious discoveries; that they shadowed forth the great medium of a sinner's access to God, together with the blessings of salvation, to be enjoyed through faith, in the great and only available sacrifice that was to be offered up in the end of the world; that these early institutions were appointed to maintain a salutary sense of guilt and danger in the minds of men, and yet to support their hopes, and to assist their faith in the great Redeemer who should be revealed in the fulness of time. In short, we learn from various parts of the New Testament, and particularly from the Epistle to the Hebrews, that the Jewish economy was, strictly speaking,

typical. It was the shadow and figure of a spiritual system. It prefigured the magnificent glories, and the substantial privileges, of the gospel dispensation. Upon this kind of connection between the ancient and the present dispensation, I may presume, we are agreed, and, therefore, no farther proof of it is necessary, than what may be contained in the passages of scripture, that may be incidentally quoted in the remaining part of this letter.

Now, nothing can be more evident, than that, if there is this relation subsisting between the Mosaic and the Christian economy, there must be a general resemblance traceable between the sign and the thing signified, the shadow and the substance, the type and the antitype. And this resemblance is maintained in many declarations and allusions to be found in the New Testament. Thus, our Lord says, As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up. So also the institutions of the cities of refuge, and the sacrifices of the scape-goat, and the paschal-lamb, and others, are referred to in the New Testament, as pointing to the work of Christ, the offices he sustained, and the services he rendered the world. And, with our views of the death of Christ, there is a general analogy and correspondence between them. Now, the sacrifices of the Jewish law were evidently symbolical of the death of Christ. They could not, indeed, purge the conscience from dead works to serve the living God. It

was *not possible* for the blood of bulls and of goats to take away sin, because, between the intrinsic worth of those sacrifices, and the demerit of sin, there was no comparison. On this account, the Jewish worshippers could place no dependence upon them, and would, therefore, be directed to look to a victim of sufficient dignity and value to justify their *utmost* dependence. These sacrifices were, however, efficacious, in cleansing from ceremonial pollutions, and, therefore, prefigured that sacrifice that should cleanse from *all sin*.

But, if such was the nature of the ancient sacrifices, and if they were symbolical of the death of Christ, (and that they were, will not be denied, after a careful and impartial perusal of the Epistle to the Hebrews, and other parts of scripture,) where, upon the principle of Christ dying merely as a martyr, or with a view of setting us an example, is the point of resemblance between his death, and those sacrifices? Where is the analogy between the type, and the antitype? Upon the socinian hypothesis, there is no correspondence between them, either in their nature or design. That Christ was this antitype, and his death of the nature of a sacrifice for sin, is clearly evident from the following passages: "*He made his soul an offering for sin; He poured out his soul unto death; He was wounded for our transgressions; and bruised for our iniquities. The Lord hath laid on him the iniquity of us all; and, by his stripes, we are healed.*" Daniel

prophecied, that he should be "cut off, *but not for himself.*"

The psalmist, when prophesying of the Messiah, represents him as thus addressing the Father: "Burnt offering, and sacrifice for sin, thou didst not require; a body hast thou prepared me: then said I, Lo! I come, to do thy will, O God."

—"By the which will," says the apostle, "we are sanctified *through the offering of the body of Jesus, once for all.*"

Now, if we believe Jesus to be the Messiah predicted in the Old Testament, we are bound to believe what the prophets declared, concerning the *design* of his incarnation. Christ appealed to what they had predicted, when he said to his disciples, "All things must be fulfilled which were spoken in the prophets and in the psalms, concerning me." But it appears, from the foregoing passages, that this could not have been, had he not, by his death, effected our deliverance from the power and consequences of sin.

The doctrine, now contended for, is clearly intimated by Christ, and more fully by his apostles. It has, indeed, been objected, that this doctrine is not clearly revealed by Christ *himself*. On this objection, I may make two remarks; first, if our Lord did not *formally* declare it, he yet intimated it with *sufficient* clearness. This is evident from his language, which I have already quoted. "The Son of Man came to give his life a ransom for many." And again, "I lay down my life for the sheep." But the second

reply to this objection is of a different nature. If our Lord had, in clear and precise language, declared to the Jews; that, in putting him to death, they would only fulfil the end of his coming into the world, they, contemplating him as an impostor, would have defeated his design, and, however they might have imprisoned or otherwise punished him, they would not have put him to death. The New Testament, however, abounds with proofs of the doctrine in question. It is evidently alluded to by the Baptist, when he pointed out Christ to the multitude, as "*the Lamb of God, which taketh away the sin of the world.*" Here was a clear allusion to the lambs that were daily sacrificed in the temple. But, unless Christ, *by his death, atoned for sin*, there was no propriety whatever in the allusion.

As to the writings of the apostles, they so abound with references to this doctrine, as to make selections difficult. I will only quote two or three passages. "I determined to know nothing among you, save Jesus Christ, *and him crucified.* God forbid; that I should glory, save in *the cross of our Lord Jesus Christ.* Jesus, *that he might sanctify the people with his own blood*, suffered without the gate. Such a high priest became us . . . who needed not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's, for this *he did once, when he offered up himself.* Neither by the blood of goats and calves, but *by his own blood*, he en-

tered once, into the holy place, *having obtained eternal redemption for us.* If the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, *how much more shall the blood of Christ . . .* purge your conscience from dead works, to serve the living God?" Again it is said, "He bare our sins, in his own body, on the tree. He was made sin for us, who knew no sin, that we might be made the righteousness of God in him. He hath reconciled us to God with his own blood. Ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." If the limits of this letter would allow a comment on the above passages, it would be unnecessary, as they are obviously conclusive upon the point under consideration. Nothing can be more evident, from the foregoing language of the apostles, than that, whatever we are indebted for to the *life* and *instructions* of Christ, our chief obligations are owing to *his death*.

I shall beg your attention only to two points more, which I have room but to mention, without any enlargement. The first is this: That the love and rapture with which Christ is spoken of in the New Testament, is inconsistent with the idea of his living merely as an instructor, and dying merely as a martyr. Attend only to the adorations that it is declared are paid to him by glorified saints in the heavenly world.—

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood. Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing! Blessing, honour, glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Salvation to our God which sitteth upon the throne, and unto the Lamb. Unto him that loved us, and washed us from our sins in his own blood, unto him be glory." Now, if Christ was a mere man, if he was only divinely *commissioned* to furnish us with a perfect system of morality, and clearly to *announce* divine forgiveness, and a future life; such language as the above is preposterous, and profane. But if he was the Son of God, and, by his voluntary humiliation and death, procured our eternal redemption, our loftiest praises fall infinitely short of our obligations.

The only farther argument for the atonement which I shall state, is derived from the institution of the Lord's supper. This was appointed as a commemoration of Christ's *death*; not of his instructions, not of his example, but of his *death*; and *that*, not as an irreparable evil, for ever to be lamented, but as an event, upon which, as it procured our redemption from sin and from misery, we are bound to reflect with gratitude and joy. The bread, according to the words of the in-

stitution, is emblematical of his *body broken for us*; and the wine, of his *blood shed for many for the remission of sins*; and, in eating the bread, and drinking the cup, we are said to *shew the Lord's death* till he come.—I am at an utter loss to conceive, how the socinians can, consistently, attend to this institution. The bread represents Christ's *body broken for us*; and the wine, his *blood shed for the remission of sins*. But they have no such views of his death as these words imply. This institution commemorates his *death*. But on their principles we are benefited chiefly, if not exclusively, by his life. In short, they can never attend to this ordinance, in the spirit in which it was appointed; and I consider, that if other arguments were wanting, this institution would, of itself, sufficiently establish the doctrine of the atonement.

Thus, my dear friend, I have stated such arguments as occur to me, and that I can bring within the compass of a letter, to shew the consistency of the atonement with the divine perfections, and with the testimony of scripture. I had intended to have remarked, at some length, on the efficacy of the sacrifice of Christ, arising from his divinity; but, on that point, I must be content with a very few words. It certainly does not derive its efficacy merely from *divine appointment*; for, on that principle, *any* sacrifice would have availed, and *intrinsic value* is of no account. In which case, the blood of bulls, and of goats, would have answered the

end; and no blood, of superior quality, need have been shed. But the apostle declares, that it was not possible that such sacrifices should take away sin. Again, a ransom implies an *equivalent*, for the person or thing redeemed. If so, there must be a proportion between the excellency of Christ's sacrifice, and the demerit of sin; but the latter is infinite; so therefore must be the former. And if the principles laid down in the last letter are true, you will perceive, that a sacrifice, of no less value than that of the Son of God, would so exhibit the evil of sin, and so magnify the divine law, as to justify God in receiving into his favour, those who plead, with humble and believing hearts, the atonement of his Son. Much more might be added; but, I fear, I have already exceeded the proper limits of a letter like this. In my next, I intend to make a few observations connected with this subject, that I have not room to include in this paper; and to consider the *respective tendencies* of the two opposite systems. That you may receive divine assistance in all your enquiries, is the earnest prayer of

Your's, affectionately,

WALDENSIAN CHRISTIANS.

“Before the rise of Luther and Calvin, there lay concealed, in almost all the countries of Europe, persons who adhered tenaciously to the principles of the modern Dutch Baptists.”—*Mosheim's Eccl. Hist. cent. xvi. sect. iii. part ii. ch. iii.*

Miscellanies.

ANOTHER WOMAN BURNT ALIVE.

*Extract of a Letter from Mr. Peter,
dated Balasore, Sept. 6th, 1814.*

"A horrible thing was done in this town a few days ago. *Ochob*, a neighbour of mine, died, aged sixty or seventy years, having four or five married sons, several daughters, and, also, grand children. He used to work for me, and I had, many times, been at his shop, and spoke there the words of eternal life to his sons, and others, as well as to him, often at his house and my own. His answer was always favourable; he acknowledged me to be a true teacher of the way of God, and was very religious in his own heathenism. He used to entertain viragees, vishnuvas, and phikeers, very often. I have seen crowds at his house. About eight months ago, he came to me, and asked for one of our books, wishing to read it at his own house. I was very glad to give him an Orissa New Testament, which he continued reading or hearing. About a month ago, he fell sick, and, on Saturday last, as I was returning from preaching to a large congregation at Mootigunj, one of his sons returned the Orissa Testament; and, yesterday morning, I heard that the man was dead, and that his wife, aged forty-five or fifty years, was going to die with her beloved husband's body, in the burning flame. I was very sorry; had I known of his sickness, before the book was returned to me, I would certainly have endeavoured to approach his death-bed, with the news of salvation. Alas! I cannot help it; the soul is gone. I

sent word to his sons, that I wished to speak with their mother, but they refused my entrance into their house, and desired, if I wished to speak with her, to go to the place of burning, which was on the high road, a little distant from the town. I watched the opportunity, and, about four o'clock in the afternoon, I was informed, that the miserable woman had been led out from her house, the corpse of her husband having been carried a little before, to the place, under the shade of a large tree. Hearing this, I went thither. Finding her in the midst of a large crowd, and surrounded with a great noise, and a band of music, I knew not how to get to her, but some of the crowd immediately helped me. I joined my hands, and implored the musicians to let me pass to her for five minutes, that I might speak to her. I said, I am very sorry for her; upon this, the crowd (near one thousand men) gave me room to approach, and all the musicians stopped their music. As soon as I got before her, I saw about twenty women surrounding her, and she in a most fantastic dress; almost her whole body was covered with garlands: she had on a large cap of flowers, and her forehead was covered with red paint. She had a cocoa-nut in her hand, but remained silent, listening to what the others were saying to her. As soon as I approached her, I opened the Orissa Testament, and, from the 16th chapter of Acts, and the 28th verse, I cried out, 'Do thyself no harm;' this is a sin against God, and is unpardonable; I am

a servant of God, and I love your soul; I am come to tell you, from the mouth of God, 'Do thyself no harm.' She only shook her head, but seemed not to believe me; afterwards she said, 'No, no,' when I persuaded her not to go to the fire. The crowd did not like me to be near her any longer; however, I entreated her to speak to me, which she did, but it was through her nose, so that I was not able to understand her. She gave me two flowers: I told her, I did not want flowers, but her life: she shook her head. Then I again said, 'Do thyself no harm;' if you do it, I am free from your blood. She, and the crowd, then proceeded to the place of death.

"I am sorry I was not able to do her any good. I followed, warning her and the crowd, against the horrible crime, with the New Testament in my hand. She bathed in a tank, and then, being almost unable to walk, several persons held her shoulders and arms, and took her to the spot: the flames were ready to receive her. The crowd was now about four thousand men. Three gentlemen were on elephants very near to the flame. She went round the fire, and threw some milk over the burning corpse. Three or four men were at her back, to shove her into the fire, but she fell on the fire, and was soon burnt to ashes. The crowd testified their approbation during the procession, from her house to the burning flame, by crying out, 'Huri-bul! Huri-bul!' I never saw before such a horrible death."

WORSHIP OF SERPENTS.

Mr. Thomas, of Chougacha, in a late letter, says,

"Yesterday morning, a native

doctor informed me, that, the day before, three Hindoos had been worshipping some snakes, to which they offered milk. The snakes drank some of the milk, and the remainder was drank by these three Hindoos, who then began to play with the snakes, and permitted them to bite them in different parts of the body. Two of the men are dead. These infatuated men lived at Kata-gura, at the indigo factory of Mr. Malchus."

MAN BURIED ALIVE.

Extract of a letter from Patna, dated Sept. 12, 1814.

"About thirty years ago, a Hindoo, named Vusunt-Girr, resided at a village, called Shookla, thirty koss from Patna, in the vicinity of Guya, so famous for its sanctity: this man, by his self-denial, austerity, and rigid observance of the shastras, from a very early age, had acquired the title of bhikut; but, ambitious of singularity, he would fain go out of the world as a saint. This poor deluded victim of superstition made his intention no secret, and expected, no doubt, to be greatly applauded for his bold resolution of sacrificing the world, (as he imagined,) in order to attain to the greatest degree of holiness; but his brother prevailed on him, for several months, to restrain himself from an act, for which he saw no necessity. Though restrained for a season, this devotee was not thus to be overcome. One day, when his brother was gone to a neighbouring village, he desired two or three of his obsequious disciples (for he had many) to dig a well in his own compound, about ten feet deep: this done, he descended into it, and sat down, and was about to

have the earth thrown over him, when his brother (who had been secretly called) arrived, and immediately went down to dissuade him; but to no purpose; for he assured him, that nothing he, or any one else, could do, should cause him to desist. The brother hereupon lamented his obstinacy with tears, and, after spending half an hour in loud cries, and fruitless grief, he proceeded to the last fatal and dreadful act: he first took about ten seers of salt, and placed it all round his brother, and then, over it, the earth, till it reached the poor man's chin; when the latter desired the brother to 'depart, and leave him to die.' The brother now took his last sad farewell of him, placing an earthen pot over his head; and, when he had ascended to the top, by steps, he, with the disciples, filled up the well with the earth dug out of it, and thus jointly contributed to murder the deluded brother, in the twenty-third year of his age. They immediately raised a mud Chubootura on the spot, which is to be seen to this day, and on which the people of the village make small offerings, and perform pooja. To attest the above, there are hundreds of living witnesses at Shookla, and in the vicinity of Guya."

Extract from the Speech delivered by Dr. Gregory, of the Royal Military Academy, on quitting the Chair, at the Fourth Annual Meeting of the Blackheath Auxiliary Bible Society, May 13, 1815.

LADIES AND GENTLEMEN,

WERE I to yield to my own inclinations, I should retire from this chair with a heart full of delightful feeling on account of what we have heard, but in perfect silence. Yet, as I know that by so

doing, I should be thought by some of my too partial friends to neglect a duty, I will intrude for a short time upon your patience and attention; and present a striking example of the benefits derived by an afflicted individual from the private perusal of the Bible.

More than twelve months ago, I went, pursuant to the request of a poor, but benevolent-hearted woman, in my neighbourhood, to visit an indigent man deeply afflicted. On entering the cottage I found him alone, his wife having gone to procure him milk from a kind neighbour. I was startled by the sight of a pale, emaciated man, a living image of death, fastened upright in his chair, by a rude mechanism of cords and belts hanging from the ceiling. He was totally unable to move either hand or foot, having *more than four years* been entirely deprived of the use of his limbs, yet the whole time suffering extreme anguish from swellings at all his joints. As soon as I had recovered a little from my surprise at seeing so pitiable an object, I asked, "Are you left alone, my friend, in this deplorable situation?" "No, Sir," replied he, in a touchingly-feeble tone of mild resignation (nothing but his lips and his eyes moving while he spake), "*I am not alone, for God is with me.*" On advancing, I soon discovered the secret of his striking declaration; for his wife had left on his knees, propped with a cushion formed for the purpose, a Bible lying open at a favourite portion of the Psalms of David! I sat down by him, and conversed with him. On ascertaining that he had but a small weekly allowance certain, I inquired how the remainder of his wants were supplied. "Why, Sir," said he, "'tis true, as you say, seven shil-

lings a-week would never support us. But when it is gone, I rely upon the promise I found in this book, *bread shall be given him, and his water shall be sure*, and I have never been disappointed yet; and so long as God is faithful to his word, *I never shall*.* I asked him, if he ever felt tempted to repine under the pressure of so long-continued and heavy a calamity? "*Not for the last three years*," said he, "blessed be God for it," the eye of faith sparkling and giving life to his pallid countenance while he made the declaration; "for I have learned from this book in whom to believe: and, though I am aware of my weakness and unworthiness, I am persuaded that he will 'not leave me nor forsake me.' And so it is, that often, when my lips are closed with locked jaw, and I cannot speak to the glory of God, he enables me to sing his praises in my heart."

This, and much more, did I hear during my first visit. And in my subsequent visits (for I am not ashamed to say that often, for my own benefit, have I been to the cottage of this afflicted man,) I generally found him with his Bible on his knees, and uniformly witnessed like resignation flowing from the blessing of God upon the constant perusal of his Holy Word. He died with "a hope full of immortality," and is now gone to "the rest which remaineth for the people of God." And gladly would I sink into the obscurity of the same cottage; gladly even would I languish in the same chair; could I but en-

joy the same uninterrupted communion with God, be always filled with the same "strong consolation," and always behold, with equally vivid perception sparkling before me, the same celestial crown.

What, I would ask, what but the heartfelt influence of the truths of religion, what but the most decided faith in the promises of the gospel, could enable a man to sustain such a continuity of affliction, not merely with tranquillity, but with *thankfulness*? And what can convince an individual of the utility, nay, the duty, of distributing Bibles among the indigent, who does not become persuaded by such an example as this? For all this poor man's knowledge, and all his internal comfort, were derived from the Word of God.

But I have been sometimes asked, and, great as is the unanimity which obviously pervades this assembly, there may be one or two persons present who would repeat the question—

Why do you distribute Bibles *alone*?

I answer, because the Bible alone contains all the truths essential to salvation; and, because, in many countries to which Bibles are sent, the attempt to disseminate any other books with them would be perfectly ridiculous. No person can cherish a higher veneration for the Book of Common Prayer than I do; yet I should think it extremely absurd to circulate it in Greenland, or in the South-Sea Islands. None can more warmly admire than I do,

* This was fully realized. The contributions of different Persons and Societies not only kept him from want, but furnished him with many little comforts, during the remainder of his life. And, at his death, his Wife, and different Friends, had money in hand, which went far towards defraying the expenses of a decent funeral.

the devotional poetry of Watts and Cowper, and some of that of Charles Wesley; yet I should expect to be laughed at, if I proposed freighting a ship with *hymn books* for Russia or Hindustan.

"True," it may be replied, "but this argues nothing against the circulation of the books you specify in *England*." Nor would I rejoin, does the Bible Society take a single step to *prevent* such circulation. The Bible Society, as its name designates, supplies *Bibles*; that is, in its corporate capacity; but it leaves its individual members to follow their own inclination or their judgment, either in distributing those Bibles alone, or in accompanying them with prayer books, hymn books, homilies, or tracts, as they please. This, in my estimation, constitutes its distinguishing excellence; and this gives it its wonderful

energy. Had the Society been so formed as to give away prayer books, or hymn books with the Bible, it would have been supported by one class of Christians, and would have been productive of limited good, in a limited sphere, confined almost to a *part* of this little island. But as it is now constituted, it rests upon the united energies of all ranks, classes, and persuasions, and has become the instrument, I had almost said, of unlimited good; assuming for its fulcrum the metropolis of Britain, but reaching to the remotest regions of the earth. The simplicity of its plan renders it invincible under God. To whatever part of the globe its friends can direct it, there it becomes "mighty to the pulling down of strong holds," the eradication of evil, and, above all, the communication of lasting, nay, *everlasting* benefits.

Obituary.

MARY RUSHER was born at Reading, Dec. 12, 1800. Her parents were both members of the baptist church in that town, and sincerely aimed to bring up their family in the nurture and admonition of the Lord; nor is the dear departed child the only instance in which their pious care appears to have been followed with a blessing. At what time, or in what particular mode she received her first serious impressions, I know not; but soon after the commencement of my acquaintance with her parents, I was struck with the unusual sedateness of her manners, and the attention which she paid to religious conversation. It is true that, young as she was, she had

been long disciplined in the school of affliction, but it was happily evident, that in her was verified that gracious promise, "All thy children shall be taught of the Lord." On entering into converse with her, which was not easy at first, owing to the natural timidity and diffidence of her temper, I was agreeably surprised to discover so considerable a degree of acquaintance with the secret evils of her heart, and the more refined and spiritual temptations of the great adversary of souls. It was not a little affecting to hear how she would lament the coldness of her love to Christ, — to witness her constant dread of self-deception, and her habitual fear lest she should have

embraced the gospel from selfish motives only, and was yet destitute of a spiritual knowledge of the Saviour, and holy affection towards him.

It was clear that these fears, which she never disguised or concealed, were not the effect of a spirit of legal bondage, such as springs from a mere dread of wrath and hell, because she still felt her delight to be in the word and ways of God. She was versed in the scriptures beyond any young person of her age I have ever known; and, as long as she could, felt much pleasure in attending public worship. She took a great interest in every thing that related to the kingdom of Christ in the world; and, though much too weak to walk to meeting, earnestly begged to be carried out when brother Winterbotham delivered the annual sermon for our mission, in October last. This was the last public service she ever attended.

From that time she has been gradually wasting away through the power of disease. The state of her mind corresponded very much with her previous character. She did not feel any transports of joy; nor was she for any length of time a prey to distressing fears. She suffered much from bodily pain, but was exceedingly anxious that she might not dishonour God by an impatient spirit, and would often entreat us, with great earnestness, to pray that she may be preserved from it. We did pray, and, blessed be God, our prayers were heard.

The sufferings of her Redeemer much occupied her mind during her illness, and she would often speak of the lightness of her pains compared with his.

Being asked, a few weeks before her death, if she felt any un-

easiness in the prospect of dying, she replied, that it was painful to her to think that her body would be laid in the grave, and become food for worms; "but," she continued, "I have no objection to die. If my life should be spared, it will be a life of great pain and trouble. The greatest pleasures that I could enjoy here, would be but bitter sweets. Here I cannot serve God as I wish; but, in heaven, I shall love and serve him without interruption."

Speaking of the mercy of God, she said, "Likè as a father pitieth his children, so the Lord pities them that fear him. How very gracious! What could he say more? I think I *do* fear him; but it would be an awful thing to be deceived!"

On another occasion, she enquired, of a near relative, "How long do you think it is likely I shall live now?" Being told, that this was very uncertain, but that, most probably, she would not survive more than a month, she replied, "That is a very short time; but I do not think I shall be here more than two or three weeks. The great thing I ought to be concerned about, is to be ready whenever the time may come." Her friend said, "Were it possible for you to choose, which would you prefer, that this affliction should bring you to the grave, or to be restored to health, and live for some time to come?" She replied, "I would rather die, and be with Christ. I see nothing here worth living for: afflictions, and sorrow, and pain, would, more or less, be my portion all through my life; and, besides that, I should be subject to sin against God. Indeed, to tell you the truth, I seemed to feel quite disappointed when I was better, for a few days, about

six weeks ago. I did not feel willing to get well. But I hope," she continued, "I shall feel more resigned to the will of God before I die than I do now. I seem to have some faint hope, that God is my portion, and my friend; but I wish to enjoy a more assured hope of eternal happiness. I hope my prospects will be brighter, and that I shall, even here, have some foretaste of those pleasures which, I trust, I shall enjoy through eternity."

She said, at another time, "I am very thankful that I have learned so many hymns and passages of scripture when I was well, for I do not know what I should do now, if I had not them to think of."

She felt much concern for the spiritual interests of those around her. To her only brother, some years younger than herself, she bequeathed her Bible: "And I do pray," said she, to her mother, when she mentioned it, "that he may not only *read*, but *understand* it." May her dying petition be granted!

April 30th. This evening, she expressed to the writer, her satisfaction in the prospect of meeting the dear saints, who had gone before to glory, and others, who were travelling thither. She mentioned particularly, Pearce, and Sutcliff, and Carey. I added, "Paul, and David, and Abraham, Isaac, and Jacob, and many, many others, and females too, godly women of old, who had passed through great tribulation, and suffered dreadful cruelties, all now for ever forgotten, and eternally happy with Christ." A sweet gleam of joyful hope overspread her pallid countenance while I spoke, which expressed, more forcibly than words, how delightful was the anticipation.

She had passed a comfortable day, she said; the Lord had been with her.

May 2d. I asked her how she felt her mind. "Comfortable."—"But, I think, my dear Mary, you have known painful doubts, respecting your interest in Christ, before now?"—"Yes; I have."—"Then those apprehensions are graciously removed?"—"Yes; they are."—"Well, now, what is the ground of your tranquillity?"—"I have peace with God in the prospect of eternity."—"What is the foundation of that peace; for you are aware, that *all* peace is not solid?"—"Oh, no! the Bible says, 'They cry peace, peace, when there is no peace.'"—"But, then," I rejoined, "that peace is founded on ignorance of their own condition, and of the justice and holiness of God."—"Yes."—"But, you are not ignorant of that; and, what is more, you approve it. You rejoice in the infinite holiness of God, and that he infinitely hates sin." A smile added emphasis to the affirmative she uttered in reply. "And you are of the same mind with God, in this? *You* love holiness, and hate sin?"—"Yes; I do."—"And it rejoices you to think, that God has made provision for the full accomplishment of all your desires, in another world?"—"Oh, yes!"—"And now, I dare say, it would seem a great disappointment to you, to have twenty years added to your life?"—"Yes; it would. I would rather depart, and be with Christ."

On the Wednesday evening, before her death, being asked, if she was then able to think of hymns and scriptures, she said, "I do not think at all now." It was observed, that she must have some kind of thoughts. She replied, "It is enough for me now

to think about my pains." Soon after, she added, "I wish I was able to think more of Jesus Christ. I am afraid, sometimes; I never sought him in the right way."

On Saturday evening, June 3d, the writer saw her for the last time. She was then unable to converse, and scarcely in possession of her recollection. She was evidently contending with the last enemy, and we could only look on, with the mournful satisfaction, that she was not alone in the fight. About an hour afterwards, her father, being called into the room, whispered an inquiry, if she knew him. She feebly answered, "Yes;" and said she was very faint. "Yes, my dear child," said he; "your heart and flesh fail."—"But God," said she, "is the strength of my heart, and my portion for ever!"—"What reason," he rejoined, "to be thankful, that, from a child, you have known the holy scriptures!"—"Yes," answered she; "which are able to make me wise unto salvation."

These were some of the last words she uttered. About seven o'clock, on Sabbath morning, June 4th, she yielded her gentle spirit into the hands of him, who had given and redeemed it. On the next Lord's day, a funeral discourse was delivered to a very numerous assemblage of young persons, from Job, xix. 25—27, a passage which she had previously selected for the occasion.

JOHN DYER.

Mr. JOHN WINTERINGHAM.

ALTHOUGH Jehovah has never promised grace as an hereditary blessing, yet it has often been the mercy of pious families, that their parents, and their children, have

been partakers of the common salvation." This was especially the case with the subject of this memoir.

John Winteringham was born January 7, 1781. His father and grandfather have long "used the office of a deacon well" in the Baptist church at Bridlington; and the greater part of his other numerous relatives have been members of the same religious community. John, however, in his early life, was a stranger to the power of grace in the heart. His mother dying when he was about a year old, he was left to the care of his father, who, from his childhood, accustomed him to attend regularly the public worship of the King of Saints:—this circumstance, added to an uncommon modesty and evenness of temper, made the earliest part of his life appear, if not serious, yet inoffensive and amiable. About the year 1798, the writer of this article first became acquainted with him; a connection was then formed, which remained firm till death. For some years, he met his friend three, four, and sometimes six evenings in the week to read such historical and theological works as came within their reach; a practice, he believes, of singular use to both, as it employed harmlessly, if not usefully also, many of those vacant hours which otherwise might have been spent in dissipation. In 1801, when our deceased friend was spending an evening in the above-named manner, a chest's lid was lifted up in the room where he then sat, on which was pasted a print of "The bad man at the hour of death." On this print, John fastened his eyes, and began to speak of the awful state of dying without mercy. Then, to his friend, he for the first time

mentioned how his mind had been impressed with his state as a sinner. A similarity of views and feelings led them to form a variety of little plans for their spiritual benefit. Our deceased friend proposed prayer, and explaining the word of God to each other, with the greatest privacy, in his father's garret, as the best means of learning the way of salvation. This was repeatedly attempted there, and in his father's mill, where John frequently poured out his soul to God:—The writer of this paper very well remembers, that though, in these juvenile attempts to serve God, his friend often hesitated, and was sometimes so far embarrassed as to give up in the midst of his requests, yet piety and solemnity, united with fervent devotion, were self-evident. Then it was he began to attend the worship of God in his house with apparent satisfaction and delight. Prayer meetings afforded him soul refreshment, yet it is not recollected that his diffidence could ever be so far overcome as to allow him publicly to take the lead in any part of social worship.

On the 6th of June, 1802, John put on the Lord Jesus, by being baptized in his name. At the close of that day, after having sat down at the Lord's table, he remarked to his friend, who had been baptized at the same time, "This has been the most happy day I ever had in my life." From this period, he went on with Christian uniformity of behaviour, filling up his place regularly in the house of God, and was a credit to his profession.

On the 17th of March, 1804, our departed friend entered upon the marriage state, in which, he and his companion enjoyed much domestic comfort for 11 years.

About a year before his dissolution, he was visited with a lameness, which prevented his taking an active part in the support of his family, and then he evinced a truly Christian patience. Towards the close of this year his afflictions encreased to an alarming degree, and his mind seemed altogether enveloped in darkness. At this season, a Christian friend asked him concerning the state of his mind: He said, "The Lord hides his face; I have nothing to look for but a fiery indignation." Death now wore a terrible aspect, and the tempter of souls seemed to triumph. His pastor, and many of his friends, pleaded with God in his behalf, and this often afforded some relief to his heart. On April 28th, his mind was all confusion and disorder, and his fears greatly prevailed. He concluded that his afflictions were not fatherly chastisements, but the tokens of divine wrath; that God meant to cast him off, or he would not thus deal with him. While dwelling on these painful feelings, his father repeated to him Psal. xxiv. 4, and where the psalmist says of the wicked, "For there are no bands in their death, but their strength is firm." This alleviated his distress for a season, and removed the burden from his mind. Afterwards he said, "O! if Jesus would only have mercy on my poor soul, and save my poor soul." It was said, "JESUS ONLY, can do helpless sinners good."—He replied, "Yes, and I am helpless indeed." He now lamented pathetically his drowsiness under the word; his coldness and want of love at the Lord's table, and his forgetfulness of what he had heard on Lord's days. Thus, while his body was burdened with affliction, his soul was dis-

mayed and in distress. But he had now nearly finished his course. His friends were ready to ask,—“Hath the Lord forgotten to be gracious?” Jehovah answered, No! and again smiled in mercy. On the 2d of May, the light of life once more dawned upon his soul: the adversary of his soul received his charge to vex this chosen one no more, and tranquillity and joy now pervaded his soul. Though a little previous to this, his desire to amend was great, yet now he saw that to die was gain, and most willingly fell into the hand of the Lord. Death now had lost his terror, and eternity ceased to alarm. The third part of the thirty-ninth Psalm, in Dr. Watts’s version, seemed particularly to suit his case, and

to this he frequently adverted as useful to him in his affliction. While, however, he was enjoying composure of soul, and rejoicing in the God of his salvation, death laid his cold hand on his heart, and the immortal spirit fled to mansions of rest, on Thursday, May 4, 1815. His remains were laid in the grave on the Saturday following; and, on the Lord’s day, May 14th, a funeral sermon was preached by his highly esteemed pastor, Rev. Robert Harness, from Isa. lix. 19. “When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.”

“Behold the upright man,—the end of that man is peace.”

Shipley.

J. M.

Review.

The Legend of the Velvet Cushion. In a Series of Letters to my Brother Jonathan, who lives in the country. By Jeremiah Ringletub.

WHEN the visible church of Christ was mentioned to one of our monarchs, he was accustomed to observe, “that he knew of no visible church but *Harrow on the Hill*.”—The sentiment thus uttered by James, and applied to the material building at Harrow, if we may be permitted to form an opinion by the general tendency of the *Velvet Cushion*, the author of that work would not mourn to see very generally referred to the episcopal church, of which he is a minister. Men of every community have been sufficiently inclined to regard the advancement of their party, as quite synonymous with the progress of true religion in the world. From this error, many serious evils have arisen; particularly mean and tormenting jealousy, and proud scorning of others, with a determined opposition to all without the pale of their idolized establishment.

The increase of knowledge, purity, and happiness, if promoted by the rival sects, has excited bitter lamentation, instead of giving a voice to gratitude and joy. And, not unfrequently, the poor misguided slave of ignorance and prejudice, has beheld the glorious march of truth and righteousness with pale dismay; and stood trembling for the interests of a church, which possesses nothing peculiar to itself, that will not disappear just in proportion to the advances of that knowledge which is to cover the earth. The author of the *Velvet Cushion* has, we very much fear, induced some of the wisest and best of men to lament, in him, an unscriptural zeal for the exclusive prosperity of his own community; for, as our author justly remarks, the real tendency of his legendary tale is, “to increase a blind and bigotted attachment to the church of England.” He who regards the government, formularies, services, and discipline of his church, as pre-eminently adapted to convert the sinner from

his errors, and to increase human purity and happiness, may be expected to refer to it the language of revelation: "Peace be within thy walls, and prosperity within thy palaces." But before he opens his bosom to the full impression of such a sentiment, in reference to a particular sect, he should possess the best reasons for its adoption; and should be all vigilance while he cherishes it, lest some evil temper toward others should enter his heart, as Satan did the place in which the children of God were assembled together. The man who can, with an approving conscience, style the episcopal church in this country, "a truly spiritual one," may certainly be forgiven by those who dissent from his opinion, if he is zealous in her cause. But let him rejoice when true religion is promoted, even in "barns;" and let him do ample justice to the excellencies of men, who belong to the household of God, although they do not to the "religion of houses;" and all that tends to raise suspicions of their motives, and opposition to their holy exertions, let him with anxiety avoid. Every man should have liberty to worship God according to the doctrines and mandates of divine revelation, of which he is to be the judge; and to disseminate his opinions as far as his ability extends, if they affect not the civil rights of the community at large. To enforce such principles as these, and to oppose those of an opposite nature, were the reasons why our author appears to have written the Legend of the Velvet Cushion; a performance which we recommend every one to peruse with attention, who desires to possess just views of religious liberty, of nonconformity, and of some of the most important events recorded in the history of his country. We have to thank the Velvet Cushion (for, if it could write its own history, it can receive our gratitude) for being the occasion of producing this masterly and useful book. But it has happened, in this case, as in every other in which truth has had to contend with error, that the good cause has triumphed. He who, like Satan at the ear of Eve, forms fantasms and dreams to serve his own party,

when touched by the spear of Ithuriel, starts up, surprised at himself, and discovered to the world.

Our honest friend, Jeremiah Ringletub, without any ceremony, exposes the sins of this history-writing Cushion: its sectarianism, its mistating and discolouring of facts, its defamation, its denial of the right of private judgment, its justifying the extortion of payment for religious instruction, which we neither approve nor attend; its artful and injurious representation of the character, conduct, and death, of Charles the First; with several other historical iniquities. Nor has our author failed to reprobate that ecclesiastical pomp and circumstance which many so much admire. He gives a luminous history of its origin, and contrasts it with the pure simplicity and spirituality of the religion of Christ. National establishments of religion he clearly proves to be unscriptural, and not beneficial. The dissenters, too, receive a due portion of notice. They are justly represented as generally acting on the defensive, as not chargeable with Charles's death, and as benefactors to their country, in preserving her expiring liberties by great and generous sacrifices. Nor is it the least valuable part of this work, in which the great principles of toleration are laid down, the evils of persecution described, the prostitution of the Lord's supper lamented, the injustice of the corporation and test acts proved, the folly of attempting to force uniformity in religion exhibited, the character and conduct of Charles the First justly painted, and the causes and the authors of his death clearly ascertained. Much, however, as we admire this work, justice requires that we refer to its faults. The allusion in the 34th page is vulgar, and, in another respect, objectionable. Sometimes there is a coarseness in the language and illustration, as in page 42. The scriptures are now and then quoted, in places that render the passages ludicrous. The puns, we think, are not beauties; and the picture of Charles, and the defence of the puritans, might have been shorter: and, as a general remark, we think that, while justice shines in every

page, the writer, when he wrote his Letters, was not, at least on one side, much given to tenderness and mercy. But, beside its other *good qualities*, and which, indeed, are so many, as to render its few blemishes comparatively trifling, it has examples of very able and fine writing. We give the following passage as a specimen of the style and spirit of the work:—"The church of England cannot be happy, while other churches flourish around her; she affects to tremble for the ark of God; but what is this but the cowardly apprehensions of a man who doubts the divine origin of the gospel; or who thinks that the Almighty Being feels no peculiar solicitude for its success, and that he only can forward it by means of human power and human policy, superadded to the energies of his truth and the influence of his Spirit. The great barrier to the success of true religion, I have no doubt, must be thrown down. All that opposes unsophisticated Christianity, and all that would pervert and corrupt it, must be swept away, that the universal church may arise purified and glorious, decked as a bride, to meet her descending Lord! The church of Rome, the church of France, the hierarchy of England, and every other secular religious establishment, will then lose their distinctive, excluding, and persecuting character; the living stones will be gathered from their ruins; and all together, with the myriads of the redeemed in every clime, form one vast temple, to be a receptacle of the Divine Majesty forever!"

An enlarged Series of Extracts from the Diary, Meditations, and Letters, of Mr. Joseph Williams, of Kidderminster; with Notes, biographical and explanatory. To which are annexed, some original Letters from Ministers, &c. occasioned by his death; and an Index; embellished with a Portrait. By Benjamin Hanbury, a descendant of the Author.

WE cordially subscribe to the declaration of the present editor, that "few books have been more acceptable to the religious public, than the

Diary of Mr. Joseph Williams, edited by the Rev. B. Fawcett, M. A. in 1779." Nor can a more just and correct analysis of the work be given, than that which the very respectable editor has furnished in his preface.

"Here, it is humbly hoped, Christians, of very different attainments in the divine life, whether weak or strong in faith; whether engaged in painful conflicts with their spiritual enemies, or triumphing over them; may see reason to conclude, that, 'as in water face answereth to face, so the heart of man to man.'—Here, the men of trade and worldly business may learn, the perfect consistence between the duties of life and of godliness; between their minding earth, and making sure of heaven; and how absurd and iniquitous it is, to make light of religion, and 'go their ways,' in the neglect of it; 'one to his farm, another to his merchandize.' They may here perceive, how rational and scriptural it is, to 'acknowledge God in all their ways,' and thereby turn success or disappointment, prosperity or adversity, into occasions of greater nearness and devotedness to God, more cordial delight in him, and fuller enjoyment of him. Here, the lovers of learning and science may trace the labours necessary for attaining self-knowledge. Here, the proud and passionate may discern, that the difficulties of being 'clothed with humility,' and of 'putting on the incorruptible ornament of a meek and quiet spirit,' are not insurmountable. Here, the indolent and slothful have a convincing proof, that 'the kingdom of heaven suffereth violence; and the violent take it by force.' Here, they 'who did run well,' but were easily 'hindered, that they should not obey the truth,' are taught both the duty and happiness of being, 'steadfast, unmovable, always abounding in the work of the Lord.' Here, doubting and trembling souls, with all their load of perplexity and uneasiness concerning their eternal state, have before them an example of one, who, in some seasons of his life, exactly resembled themselves; though, at other times, he 'rejoiced with joy unspeakable, and full of

glory.' Here, parents and heads of families are prompted to try themselves, whether they are manifesting their own piety, by earnest endeavours, to 'form Christ in' their children and servants, and what disinterested, zealous, and prudent measures they are pursuing, for the present and everlasting happiness of the next generation; that when they themselves die, their successors may 'rise up, and call them blessed.'—Even the most devout and heavenly minds will here have the pleasure to see, what they themselves feel, that Mr. Williams never thought himself already perfect; but was ever restless in his desires and endeavours to love God more ardently, to have greater zeal and success in doing good to others, and that he might 'win Christ, and be found in him!'"

In the present edition, besides the addition of much *new matter*, to give the greater interest to the work, the *names* of the several parties alluded to, (which prudence might require the compiler of the first edition to omit) are now nearly all introduced; and, in most instances too, the *superscriptions* to the epistolary matter are given; and several biographical notes are also added.

To the numerous descendants of Mr. W. and their connections, this complete edition of his Diary and Letters, cannot but prove a most acceptable present. To such as are acquainted with his character and writings, we need say nothing in their favour. To others, we hesitate not to recommend the book; and doubt not but they will find themselves, as we have been, most amply rewarded by the perusal of it.

Advice and Encouragement to Young Ministers; Two Sermons, addressed principally to the Students of the Two Baptist Academies, at Stepney and at Bristol: the First, preached June 23d, 1814, at the Rev. Dr. Rippon's Meeting, Carter-Lane, Southwark; the Second, August 3d, 1814, at the Rev. Dr. Ryland's, Broad-Mead, Bristol. By Joseph Kinghorn.

The sciences have contributed, in a high degree, to the intellectual

happiness and external comfort of man; by imparting light and expansion to his mind, by giving a polish to his manners, and by introducing and perfecting the arts. These advantages, for we allude to the sciences of this world, however, terminate with life; and, if we would possess knowledge that will serve to direct our steps on earth, that will gild the dark clouds that hover over the valley of the shadow of death, and that will accompany us into eternity, for ever to regulate and delight the mind, we must turn to the discoveries of the glorious gospel of the blessed God. The apostle, who was so correctly informed on the subject, has said, "I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord." Man is born in sin, and in sin he grows up, and in iniquity he lives, and under the condemnation of it he passes into eternity, a melancholy tormented spirit, to exist for ever in despair and torture, if not delivered by the salvation of the gospel. This light of life is, therefore, necessary to the Greek and the barbarian: all the human race have sinned, and must be brought nigh unto God, by Him who died, the just for the unjust, or perish everlastingly. The ordinary means of communicating this saving health to a diseased and dying world, are found in the gospel ministry; for "whosoever shall call upon the name of the Lord shall be saved: How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

And, as the Christian ministry has been employed, from the beginning, in the dissemination of the truth of God, and is to be so used down to the end of time, it is greatly important that those who engage in its duties should be entirely fitted to discharge them; hence it is, that pious and enlightened men have united to impart to young ministers, as much as possible of useful and sacred knowledge; ignorance is not the mother of Christian devotion, and a ministry, sound in learning and piety, is the glory of the church of God.

Seminaries, into which pious young men enter, whose ministerial gifts have been previously ascertained, in order to acquire necessary and useful information, and to form a habit of close application to study, are among the wisest and best of human institutions. Moses, and Isaiah, and Paul, who were principal men among the prophets and the apostles, were possessed of much learning. The scriptures allude to the sciences, to ancient and long departed customs and manners, and in them are things hard to be understood, so that an expounder of these divine oracles had need to be a laborious student, and a well-informed man. Knowledge, and a habit of laborious study, he should, at the very least, possess, if he is destitute of what is usually styled learning; and these, when added to ardent piety, will not fail, through the divine benediction, to make him an able minister of the New Testament. The two sermons before us are much adapted to benefit Christian ministers, especially our younger brethren, who have separated themselves, for a time, from active duties, that they may intermeddle with all wisdom. The text of the first discourse is taken from 1 Tim. iv. 13.—This passage, the preacher supposes particularly to refer to the 13th verse, where Timothy is exhorted to give attendance to reading, to exhortation, to doctrine; and, viewed in this light, the words before us suggest:

First, That Christian ministers should seriously consider what will improve their knowledge and usefulness. "Meditate on these things." *Secondly*, That they should attend to them with diligence. "Give thyself wholly to them." *Thirdly*, That the end which they should have in view, and which, by such means will be answered, is, "that their profiting may appear unto all."

The second discourse is grounded on 1 Tim. i. 18, 19, in which, the preacher observes; there are two things presented to our view: *First*, What Timothy was to hold,—"faith and a good conscience." *Secondly*, The end for which he was to hold them; "that thou by them mightest

war a good warfare." These weighty matters of the divine law, respecting the motives, studies, and labours of Christian ministers, are explained with perspicuity, and enforced with a direct and honest energy. The man of God appears to feel a paternal solicitude for the competency, zeal, activity, usefulness, purity, and general excellence of the young ministers to whom the sermons were particularly addressed. With a proper zeal, he urges them to attain information, and, with his eye on the tribunal of God, he entreats them to acquire these mental riches, to be used, in future years of exertion, in the erection and beautifying of the living temples of God. The tendency of these discourses, like that of the doctrines of revelation, is to increase the wisdom and purity of these rising servants of our God. It blesses them, and, if properly regarded, will make them a blessing. Cold, formal, ethical distributors of erudition, pretty or pompous declaimers, vain men tormented with a feverish thirst for human applause, he ardently wishes his hearers not to be: looking to the end of mortal things, reflecting on the apostacy and immortality of man, and, not forgetting the design of the gospel of mercy, he appears every where to say: "O men of God, follow after righteousness, godliness, faith, love, patience, meekness. Take heed to yourselves, and unto your doctrine; continue in them; for in doing this you shall both save yourselves and them that hear you." We very cordially, and with much earnestness recommend these discourses to the attention of Christians of all denominations.

A Dictionary of Religious Opinions, &c. By William Jones, 12mo. 1815. Gale and Co.

FOR books of this class there has been lately a very great demand. Religious bodies have, within the last few years, come in contact with the government and the parliament; and, on various occasions, have attracted the attention of the country at large. And the Bible Society has

brought Christians of all denominations into closer intercourse than was ever known before. We do not say that this is not a good book, but the "Author of the History of the Waldenses," and Editor of the "Biblical Cyclopædia," could have made a better.

In the Advertisement, Mr. Jones observes, "The Christian world, as it is called, is but of small extent, embracing not more than one-fifth of the population of the earth. If the inhabited known world were divided into thirty parts, it would be found, that nineteen of them are still possessed by Pagans, six by Jews and Mahometans, and five only by Christians of all denominations. Out of these nominal Christians, not more than one-third of them are protestants: and how many amongst them all are Christians, indeed, can be known only to the Great Searcher of Hearts."

If this little book should not be entirely superseded by the new edition of *Hannah Adams*, (with *Mr. Fuller's Essay on Truth*) we should earnestly recommend it to the editor, to give *authorities* in the next edition. The want of these is a great defect.

In the article *Quakers*, p. 197, Mr. Jones says, "with regard to the resurrection of the body, their language is much less decisive, and of doubtful import, though many among them avow their belief of a literal resurrection. We hope good authorities cannot be produced for this statement. In p. 237, it is asserted, that "the socinians have generally united with the Bible Societies in their laudable exertions to circulate the scriptures, affording, in this instance, an honourable proof of candour and liberality." We very much question the correctness of this statement.

Mr Jones takes the population of the world at 800 millions. The account stands thus:

	Millions.
Pagans	482
Mahometans	140
Roman Catholics	80
Protestants	65½
Eastern Christians	30
Jews	2½

Total 800

LITERARY INTELLIGENCE.

Preparing for Publication:

IMMANUEL; a letter on Isaiah, vii. 14, and on other subjects, relative to the character of the Messiah; addressed to George Hardinge, Esq. In answer to *Strictures of a Modern Jew*. "Unto the Jews I became as a Jew," 1 Cor. ix. 20. By Edward Davies, Prebendary in the Church of Brecon, and Rector of Bishopston in Gower.

It is expected a *Life and Remains* of the late Rev. A. Fuller will be speedily prepared, but it is not yet determined whether they will be prefixed to his works, (of which a regular edition is intended to be given to the Public, according to his own directions) or, be published previously in a separate Volume, by Dr. Ryland. Considerable materials have been furnished by his own family, and others of his friends.

Mr. Brook's *Dissent from the Established Church*, justified by an Appeal to Facts, having been some time out of print, a 3d Edition, improved, will soon appear.

The *Messiah's Advent; or, Remarks on the Moral Tendency of the Doctrine of Christ's Manifestation in the Flesh*. By Samuel Chase, M. A. 8vo.

The *Peculiar Doctrines of Grace*, accurately stated and illustrated, by the Rev. Messrs. E. and R. Erskines, Thomas Boston, &c. on occasion of the Controversy about the Marrow of Modern Divinity; to which will be prefixed, an Account of the Lives of the above and other Divines, who made that noble stand for gospel Truth; compiled by J. Brown, Minister, Whitburn.

"The Indwelling, and Righteousness of Christ, no Security against corporeal death; but, the source of spiritual and eternal life:" a Sermon, delivered at the interment of the late Rev. Andrew Fuller, by the Rev. J. Ryland, D.D. of Bristol.

The Rev. R. Frost of Dunmow, is about to publish a Manuscript, containing some remarkable passages in the Life of his venerable ancestor, the late Mr. W. Kiffen, an eminent Minister of the Baptist denomination in London, written by himself.

The Rev. Dr. Colquhoun, of Leith, means soon to publish a treatise on the Law and Gospel.

"Ecclesiastical, Historical, and Civil Memorials, relating chiefly to Religion, and the Reformation of it, and the Emergencies of the Church of England under KING HENRY VIII. KING EDWARD VI. and QUEEN MARY I; also,

to the Embassies and Correspondence of their respective Governments with Foreign Potentates, on Ecclesiastical and other weighty Affairs. In which, many Things which had escaped previous Writers and Historians, are brought to light, in Regard to the Causes of the Reformation; and the Tempers, Practices, Successes, and Reverses of the two Cardinals, *Wolsey* and *Pole*, and other Prelates and great Men of both Parties, under the three Reigns. With the Cruelties and Severities which accompanied the Restoration of the Pope's Authority and the Papal Religion in this Kingdom, and the Sufferings of the Reformed, during the five Years of *MARY's* Government. In Seven Vols. With a large Appendix containing original Papers, Records, &c. &c. By John Strype, M. A.

A New Edition is nearly ready, in Octavo and Quarto. The paging of the Folio Edition, from which it is printed, is preserved in the Margins, and a full Index is added at the End.

This Work will be soon after followed by "Annals of the Reformation and establishment of Religion, and other various Occurrences in the Church of England, during the first Twelve Years of Queen Elizabeth's happy Reign. Wherein Account is given of the Restoring of Religion from its Corruptions introduced under Queen Mary; of filling the Sees with Protestant Bishops; of the famous Synod assembled in the Year MDLXII; of the Workings and Endeavours of the Papists; and of the first Appearances of the Dissensions from the Established Church. Compiled faithfully out of Papers of State, Authentic Records, Public Registers, Private Letters, and other Original Manuscripts. Together with an Appendix, or Repository, containing the most Important of them. By John Strype, M. A."

Books recently Published.

A Pamphlet of Dr. Gill's, written in reply to the Argument for Infant Baptism, from Apostolic Tradition, by the Rev. Micaiah Towgood. N.B. In the new Edition of the Tracts of Mr. Towgood, lately published, and recommended by eleven Pædobaptist Ministers, no notice whatever is taken of Dr. Gill having written an answer to Mr. Towgood!

A second Edition of a Guide to the Reading and Study of the Holy Scriptures, by the late celebrated Professor, Franck: translated from the Latin, and augmented with critical notes, life, &c. by W. Jaques, Private Teacher, &c. &c.

The perpetual Intercession of Christ a Source of Consolation to the Church, under the Loss of useful Ministers. By Joseph Ivimey. A Sermon, occasioned by the Death of the Rev. Andrew Fuller.

Reflections on the Fall of a great Man; a Sermon, occasioned by the Death of the Rev. Andrew Fuller. By W. Newman.

Christian Triumph: Dissertations on Christian Baptism, &c. By the late Rev. Micaiah Towgood. A new Edition, recommended by several Ministers.

Essay on Scripture Baptism. By John Gill, D. D. With an Address to the Impartial Enquirer after Truth. Intended as an Antidote to the Dissertations on Christian Baptism, by the Rev. Micaiah Towgood; lately reprinted, and recommended by Eleven Pædobaptist Ministers.

Lectures on Ecclesiastical History; to which is added, an Essay on Christian Temperance and Self-denial. By the late George Campbell, D. D. Principal of Marischal College, Aberdeen. With some Account of the Life and Writings of the Author, by the Rev. George Skene Keith, Keith Hall, Aberdeenshire. 2 Vols. 8vo.

Christian Triumph: a Sermon, occasioned by the Decease of the Rev. James Wraith, who died 1st of May, in his *Eighty-first Year*. Delivered at the Protestant Dissenting Meeting-house, in Hampstead, 15th of May, 1815, by the Rev. Jacob Snelgar.

A serious Address to the Clergy of the United Kingdom, on the Duties of the pastoral Office, in a Visitation Sermon, preached at the Parish Church of St. Paul, Covent Garden, on the 19th of May, 1815, before the Archdeacon of Middlesex, and his Clergy. By the Rev. W. Gurney, A. M. Rector of St. Clement Danes, Strand; Minister of the Free Chapel, West Street, St. Giles's; and Sunday Afternoon Lecturer of St. Mildred and St. Mary Colechurch, in the Poultry.

In 2 vols. 8vo. A Defence of the Reformation, in answer to a book entitled *Just Prejudices against the Calvinists*: written in French by the Reverend and Learned Monsieur Claude, Minister of the reformed Church at Charenton; and faithfully translated into English, By T. B. M.A. to which is prefixed, a Sketch of the Author's Life, including some Observations on the Spirit of Popery; also appropriate indexes. By John Townsend.

Periodical Accounts of The Baptist Mission, No. 28.

The Question, How may a true Believer rise superior to the Fear of Death? A Sermon, by Joseph Jenkins, D. D.

Missionary Retrospect, and Foreign Intelligence.

BAPTIST MISSION.

Mr. Lawson to Mr. Dyer, Dec. 5, 1814.

THE great work of God is gradually going on in these heathen lands. The word has been sown in thousands of directions. Why should we not expect a rich harvest? There have been already gathered in some handfuls of first-fruits. The venerable Kreeshno is now at Goamalty, the place once occupied by our departed brother Mardon. Sebukram is a most valuable man and steady Christian. You would be refreshed at our Lord's table with our poor native converts. There is in them naturally a great appearance of devotion, and to see them in our place of worship, all dressed exactly alike in clean white garments, according to the Bengallee costume; and to hear them singing in their own tongue the praises of the Redeemer, is a scene altogether new and animating. Sometimes they sing an English tune, (such as Helmsley) with their own words, which has a curious effect. But their hymns sound much better with their own tunes. There is a something melancholy in all their airs. They are equally plaintive with our minor keys, but nothing resembling them. Their airs allow neither of bass or treble; if either be added, the effect is destroyed, and it no longer sounds like Bengallee tones. They make hymns frequently, and set them to music, that is, they affix their sounds according to their taste and ability, and airs thus composed are always remembered, though never written. There is much vivacity in the prayers of some of them. They are seldom at a loss to express themselves. Our elder brethren seem yet to be strong and hearty, and as they grow older, their work seems to widen. Dr. Carey thinks very little of attacking and conquering a new language. He is indefatigable. He is as remarkable in his recreations, as in his work. No person can be more passionately fond of Natural History than he. As a botanist, he is profound. His aviary contains many birds never described or named till he possessed them. He has a pretty good collection of minerals and shells, and understands the general arrangement of the whole, according to the system of Linnæus. Our botanical garden is a large one, attached to the house.

In it are four large tanks of water, perhaps some of them 150 feet square. The principal one is opposite the garden gate, and we descend into it by a wide flight of steps. It is overshadowed by some noble trees, and these, when in bloom, make a most delightful appearance. It is here we baptize. The brethren have, in times past, baptized in the Ganges, but they seldom do it now. For, in this year, four men have been carried away by alligators, while bathing, not far from our house. We have lately been called to preach to a few soldiers at Barrackpore. They are very attentive and seem to be thirsting for the word of life.

RECENT accounts have been received from our brethren in the island of Java, from which it appears, that a wider field for exertion had opened before them. In several villages around Batavia, where brother Robinson had preached, considerable attention was excited, till, in the month of October last, his labours were suspended by a very serious attack of fever. Mr. Trowt was taken very ill, also, about the same time, with the same disorder. For a season it seemed doubtful whether either would survive. But, we rejoice to add, that when the letters came away, (5th Jan.) they were both in a convalescent state, though very weak and feeble. Much friendly attention, and the best medical assistance had been rendered them during their sickness.

Extract of a Letter, from Mr. Jabez Carey, at Amboyna, to his father Dr. Carey.

June 11, 1814.

My ever affectionate Father,

AFTER being one whole month again on the sea, we are at last safely arrived at our destined spot. Many mercies we have received since we left you, which loudly demand our most hearty thanks. On the 4th of March, we left our kind brother and sister Robinson, and, on the 6th, sailed from Batavia for Amboyna, where we arrived on the 6th of this month. Our captain often doubted of our ever gaining our port, and had resolved at last to try one week more, and if he did not then succeed

to return to Batavia; we were put on an allowance of water. Five or six days' strong wind, however, through mercy, brought us nigh to Amboyna, and the land breezes, from the different islands we passed, brought us eventually to Amboyna. A particular account of our voyage would be rather tedious than amusing to you. On the day we arrived here I wrote to Mr. Martin according to your directions. Two gentlemen came on board, and offered us accommodations; we however did not accept of any until I had seen Mr. Martin. The next morning I received a letter from Mr. Martin, in answer to mine, saying he would be glad to see me between eleven and twelve o'clock, at the government house, where I waited upon him accordingly, when he delivered over the charge of the schools to me, which are, as far as I have been yet able to find out, forty-two in number, and laid my plan of operations before me. He recommended me to take accommodations with Mr. R. of whom he gave a very high character, and promised to send official directions to all those who have the care of the islands round about, to send in their state of the schools to him, and when that was done, he would let me know. He would also inform me soon what government would allow me. Since the 12th of April, I have a person to teach me. He is a very clever man, son of the officiating Malay minister here. He understands English pretty well, and Malay, in both the Roman and Arabic characters. I have obtained more from him than I could have learnt in a year otherwise. The Malay bible is said to be very correct. Our expenses have as yet hardly been any thing, we have had so many to help us. I believe we may soon manage to live cheaper than brother Robinson. Servants and washermen's wages amount to a great deal. Mr. Martin wishes very much that a press may be sent round; but if such a thing be done, one or two persons must be sent with it to carry it on. It would also be well to send a binder. Mr. Martin will be glad to contribute to defray the expenses, and will pay the salaries of those employed. I am astonished to see how firmly attached the native Christians are to religious observances. They go regularly to church, and behave very becomingly there. They also take great care of their bibles, and never dream of selling them. How great a pity it is that they have had no one to instruct them.

settlement at Bashia being consumed by fire, by which a loss of £600 will be sustained. The promising settlement of Canoffee has also been destroyed by the wretched slave dealers, provoked that the hope of their gains are gone, by the abolition of that accursed traffic.

The following Extract of a Letter from Mr. Wenzel, dated Sierra Leone, Nov. 10th, 1814, will give our Readers some Particulars of this sad Event.

In the morning of Sept. 29, as I was on the point of beginning school, about twenty men from Mongè Backe met in my piazza. They all had cutlasses, and one man had a cat or whip. Two men were actually commissioned from the headman: the others were voluntary messengers. One of the commissioned men brought me greetings from Mongè Backe, and ordered me not to cut any more sticks in the bush (woods) for making fence. I was making a new fence round the settlement, and to inclose a proper place for a churchyard: and this was doing with the consent of the headmen. I willingly agreed, because I had cut sufficient for the fence, and had nearly finished it. They told me, that I should not enlarge the place for the settlement, but make the fence as it had been before. To this also I agreed. I was asked why I had cultivated so much ground, and planted so much produce. We had said that we came hither to instruct children: we did not come, therefore, to cultivate ground. "Now," said they, "we are come to destroy your produce." When this word was pronounced, all the people, like furies, fell upon the trees, plants, and fence, and cut all things in pieces, and took the fruits away with them. My wife cried: all the children cried; and I stood exposed to their cruelties. All wished me to oppose them, in order that they might find a pretext for beating me, as they had determined in their heart. But, the Lord be praised! he gave me grace and wisdom to act in patience and resignation to his holy will. I prayed to him for his grace, when I saw what the people were about to do, and I said not a single word.

After these cruelties had been committed, they had still in mind to harrass me; for they said, my grumettas must clear a place to build a devil's house upon, and that, I must give them two goats for sacrifices. This, of course, I refused. A house for worshipping the true God had been erected; and a house for the devil should not be suffered. They declared, however, that they would come and build. They went off, at length with their spoil, uttering fierce threats against me.

CHURCH MISSIONARY SOCIETY.

This society has experienced heavy losses in Africa. In addition to the

Mr. Wenzel again writes from Canoffee, December 7th, 1814,

WHEN I arrived at home, from Sierra Leone, I heard, with the deepest grief, that, during my absence, Mongé Backe's people had built a devil's house for me, with the constrained assistance of my own people; not indeed within the compass of the settlement, but at a small distance. After the house was finished, the people seized a goat of mine, and sacrificed it to the devil, afterwards feasting on her.

AMERICA.

WE have lately received some circular letters, from the Rev. Dr. Staughton, of Philadelphia, which contain pleasing evidence of the continued prosperity of the churches of the Baptist denomination in that country. As the late unhappy war between England and America has mercifully terminated, we may expect, from this highly-respected correspondent, and others of our American brethren, much valuable information from that part of the world, which will prove gratifying to our readers.

Philadelphia Baptist Association, held at Lower Dublin, Pennsylvania, October 4th and 5th, 1814.

THIS Association consists of thirty-four churches, in all of which there are 2597 members. 160 persons had been baptized during the preceding year. A sermon was preached by Mr. Swinney, from Jude, 3d verse. Communications from fifteen other associations were received by representatives, who were present. We extract the following from the minutes: "By brother Dodge, a heart-animating narration was given, of the rise and flourishing condition of a blessed revival of religion in Wilmington, in Delaware, and particularly in the church, in which he serves in the Lord Jesus. Brother Rogers, and brother Shurtleff cheered our bosoms with an account of an astonishing work of God in Coventry and Warwick, Rhode Island, particularly in our own denomination. The subjects of this work of grace, are, for the most part, young persons, in some of whom the spirit of prayer, and the powers of holy exhortation, have delighted and surprised great numbers of pious spectators. With which communications, the association was much gratified, and offered up a song of praise."

Warren Association, held at the first Baptist Meeting-house, in Providence, Rhode Island, Sept. 13th and 14th, 1814.

MR. WILLIAM GAMMELL delivered the introductory discourse from John, xxi. 17, after which were collected, for the widows of deceased ministers, upwards of fifty dollars. There are, in this association, forty churches, containing 4108 members. 233 had been added, by baptism, during the past year, as were also two more churches. They received letters of correspondence, by messengers present, containing the minutes of seventeen other associations.

We were pleased to find the missionary spirit prevailing among our American brethren. One of their resolutions is as follows:

"That this association will take a collection, at every annual meeting, and also recommend to the several churches, of which it is composed, to make annual collections, as they shall think most expedient, to be communicated to the Baptist Board for Foreign missions."

New Jersey Baptist Association, held at Two Mills, Sept. 20th and 21st, 1814.

LETTERS were read from twenty-one churches. These are composed of 1887 members; fifty-four had been baptized the preceding year. Sermons were preached by Mr. Smalley from Luke, xvi. 2, and Dr. Staughton from Acts, iv. 12.

The following extracts, from the minutes, will be read with interest:

"This association has heard, with pleasure, of the change of sentiment in brother Rice, and Judson and wife, relative to Christian baptism, and of their union with this denomination. As these worthy persons are still desirous of pursuing their missionary career, this association, feeling the obligation of the American Baptists to give them support, recommends to the churches, in this connection, to aid the efforts of the Foreign Mission Society, recently formed in this state, with the view of sending the gospel among the heathen.

"It is earnestly recommended to the churches, to promote the views of the New Jersey Domestic Mission Society, by collections and subscriptions."

Extract from a Newspaper, printed at Boston, (Massachusetts,) April 21st, 1815.

"The following sums were collected

for missionary purposes, on the late thanksgiving day:

		<i>Dol.</i>	<i>Cent.</i>
Charlestown,	{ Dr. Morse's meeting-house }	123	30
Dorchester,	Mr. Goodman's	do.	133
Milton,	Mr. Giles'	do.	60
Dedham,	Mr. Bates'	do.	37
Medfield,			20
Medway,	Mr. Wright's	do.	19
Needham,	Mr. Noyes'	do.	20
		412	83

"We have not yet learned the amount of collections in other societies of this state."

The above sum, which is equivalent to about £100 sterling, only, being collected within a few miles of Boston, and on a particular occasion, though it be small, yet it is not unworthy the consideration of a pious believer. It proves, that the example which England (so much to her honour) has set, in the institution of missionary societies, has not been wholly lost on our transatlantic brethren. Even when the din of arms has scarcely ceased to grate their ears, and when the tears are scarcely wiped away, which were shed for

the loss of their friends and relations, slain in the late unnatural war, we rejoice to see them come forward in New England, and emulate the glorious example of the parent country. May such, hereafter, be the only emulation between the two nations!

PHILELEUTHERUS.

Extract of a Letter from the Rev. Dr. Millar, one of the Professors in the Theological Seminary, Princeton, New Jersey, to a Clergyman in Charlestown.

"It has pleased God to visit our college, in mercy. The whole number of pupils is about 105; of these, about thirty-five to forty, it is hoped, have lately become real Christians, besides those who were before hopefully pious. Fifteen or twenty more are still very serious and inquiring, and almost all manifest a degree of respect for religion, which has never been seen here since the days of Davies and Finley. The number of pupils in the Theological Seminary is eighty-five, and our prospects are good."—*Philadelphia Mercantile Advertiser*, April 12th.

Domestic Religious Intelligence.

ANNUAL MEETING OF THE WEST LONDON LANCASTERIAN ASSOCIATION.

In addition to the gratifying meetings of the present season; we have to report, that, the West London Lancastrian Association, held their annual meeting on the 21st of June, at the Freemasons' Tavern. The meeting was numerous and respectfully attended, and considering the loss they sustained by the absence of their distinguished chairman Sir James Mackintosh, was highly interesting, and the appeals to the auditory from Earl Stanhope, the Hon. Grey Bennett, Major Torrens, the Rev. Dr. Lindsay, the Rev. Mr. Tracey, and others, appeared to make a deep impression. We sincerely regret, that the cause of Universal Education, which has received the high patronage of our venerable, and beloved, but now afflicted, Sovereign, which is still continued by his illustrious sons, should not receive the universal patronage and support of every class of the community; for it is certainly inti-

mately connected with the best interests of mankind, as general education must be universally adopted, before that knowledge, which the language of prophecy declares, shall be profusely disseminated through an enlightened world, and thus the commencement of that era, when "the knowledge of the Lord shall cover the earth as the waters cover the sea."

YORKSHIRE AND LANCASHIRE ASSOCIATION,

HELD AT BRAMLEY,

May 17th and 18th, 1815.

WEDNESDAY, May 17th. Met at two o'clock, afternoon, brother Steadman prayed, brother Littlewood was chosen moderator. Evening.—Met at six, brother Hyde prayed, and preached from 1 Peter, i. 9.

Thursday forenoon.—Met at ten, brother Fisher preached from Psalm cxxii. 7, and brother Stevens from Psalm xxi. 5. Brother Mc. Farlane read the Circular Letter, and concluded with

prayer. In the interval between the two sermons, brother Steadman read part of a letter, which he had just then received, containing some of the dying sentiments of that "man of God," the late Mr. Fuller, of Kettering, and which produced a powerful effect upon the audience.

The numbers who attended being so large as to render it impossible for all to get into the meeting-house, brother Dyer addressed those on the outside from Psalm cx. 3.

Among the resolutions, we observe the following:

That the churches at Steeplane, Shipley, and Keighley, be admitted into the association.—That "the Baptist Society for promoting the Gospel in Ireland," be recommended to the churches in this association, as highly deserving their support and encouragement.—That it be recommended to the churches to form an Auxiliary Society for the counties of York and Lancaster, in aid of the "Baptist Missionary Society."—That the Circular Letter for next year be "*On the inseparable connection between obedience to the laws of Christ and the comforts of the Holy Spirit;*" and that brother Gray be requested to draw it up.—That the next association be held at Burslem, Staffordshire, on the Wednesday and Thursday in Whitsun-week. Brethren Steadman, Lister, and Stevens to preach; and, in case of failure, brethren Hyde, Hargreaves and Downs. Afternoon.—Met at four. Brother Thompson prayed, brother Gray preached from John, iii. 14, 15, and brother Edwards concluded with prayer.

Brethren Trickett, Mann, Gray, Mills and Aston engaged in prayer.

State of the churches since the last association.

INCREASE.	DECREASE.
By Baptism .. 103	By Death 38
Letter ... 14	Dismission .. 6
Restoration .. 7	Exclusion .. 27
124	71
Clear Increase 53.	

WESTERN ASSOCIATION,

HELD AT SALISBURY,

May 16th, 1815.

ON Tuesday Evening, brother Saunders, of Froome, preached from Heb. ix. 13, 14.

Wednesday Evening, brother Page, of Bristol, preached from Matt. xii. 20.

Thursday Morning, brother Roberts, of Bristol, preached from John, iv. 25.

Evening, brother Holloway, of Bristol,

preached from Rom. viii. 1. The devotional services were conducted by brethren Horsey, Price, Dyer, Miall, James, Dore, Tilly, Bulgin, Giles, Dyer, Wilcox, Porter, and Tidman.

The church at Weymouth was received into the association, and it was resolved to recommend the case, and also that of the church at Taunton, to the benevolence of the public:—To hold the next association at Bath, on the Wednesday and Thursday in Whitsun-week. Brethren Ryland and Miall to preach; in case of failure, brethren Giles and Kilpin. Brother Edmonson to draw up the General Letter.

State of the churches since the last association:

INCREASE.	DECREASE.
Baptized 448	Dead 89
Rec. by Letter .. 68	Dismissed 62
Restored 11	Excluded 56
527	207

Clear Increase, 320.

The total number of members in the sixty-eight associated churches, is 6414.

NORFOLK ASSOCIATION,

HELD AT WORSTEAD,

May 30, 1815.

SEVERAL of the associated ministers of the Norfolk Baptist Association met. Brother Pickers, of Ingham, introduced the service by reading and prayer; brother J. Thomas (a student of Bristol Academy) preached from Jer. viii. 22. Brother Mark Wilks, of Norwich, preached from 1 John, iii. 14, and concluded with prayer. In the afternoon, brother Cady engaged in prayer, and brother Spurgeon, preached from John, xvii. 11. In the evening, brother Webb preached from Psalm xlviii. 13, and concluded the services of the association. "How good and how pleasant it is for brethren to dwell together in unity."

KENT AND SUSSEX ASSOCIATION,

HELD AT CHATHAM,

On Tuesday and Wednesday, the 6th and 7th of July, 1815.

THE service was opened by brother Knott engaging in prayer; and, after choosing brother Broady, of Ashford, for the moderator, the letters from the different churches were read, and were, in general, very encouraging, as they gave us a pleasing account of their rest, their

peace, and prosperity. The church at Lewes, in Sussex, has sent to implore an interest in the prayers of God's people, that he would send them a pastor after his own heart. Our brother Rees preached on the all-sufficiency of divine grace, on Tuesday Evening, from 2 Cor. xi. 9; "My grace is sufficient," &c. In the morning of Wednesday, at seven o'clock, after the prayer, our brother Gates read a circular letter he had drawn up for the use of the churches. At half past ten, brother Rogers preached "on the necessity of prayer, by the church for the ministers, and Christians for each other," from 2 Thess. iii. 1. The afternoon was taken up in the discussion of a subject, given by brother Knott, on "the nature and necessity of regeneration." In the evening, a sermon was preached to the people by Mr. Atwood, "on the natural insensibility of the human mind," from Luke, vii. 31, 32. Suitable hymns were given out, and several brethren engaged in prayer. It is intended to hold the next association at Sandhurst, the first Tuesday in June, 1816.

State of the churches.—162 added—65 diminished—increase 97.

ORDINATIONS.

MAY 17. Mr. John Packer was ordained pastor of the church in Newstreet, Brighton. Mr. Harin, of Horsesham, began by prayer and reading the holy scriptures. Mr. Shirley, of Sevenoaks, delivered the introductory discourse, and asked the usual questions. Mr. Upton, of London, offered up the ordination prayer. Mr. Chin, of Walworth, delivered an impressive charge from 2 Tim. iv. 5; "Do the work of an evangelist." Mr. Newman, minister at the chapel, concluded the services of the morning with prayer.

The church and congregation assembled again in the evening. Mr. White began in prayer. Mr. Upton preached to the church from 1 Peter, i. 22. Mr. Pewtress concluded with prayer.

JULY 11. The Rev. Samuel Taylor, late of Bristol Academy, was ordained pastor over the Baptist church at Shipston upon Stour, in Worcestershire.—Mr. Gray, of Chipping Norton, began with reading and prayer. Mr. Smith, of Blockly, introduced the service, received Mr. Taylor's confession of faith, &c. and prayed the ordination prayer, with imposition of hands. Dr. Ryland gave the charge, from 2 Cor. v. 19, 23.

Mr. Coles, of Bourton on the Water, addressed the people from Rom. xv. 29. Mr. Mann, of Moreton, concluded.—Dr. Ryland preached in the evening, from Acts, xxvii. 23, latter part.

NEW MEETING, AT POOLE.

ON Thursday, July 6, the foundation was laid for a new meeting-house, belonging to the particular baptist denomination, at Poole, in Dorsetshire; on which occasion, a large concourse of persons of the town, and from the adjacent country, assembled. Mr. Durant, the pastor of the independent congregation in this town, delivered a suitable and animated discourse, founded on 1 Peter, ii. 5.—The devotional parts of the service were conducted by Messrs. Bulgin, Shoveller, and Baker.

The expediency of this erection arose from an impossibility of enlarging the present place to any good purpose. The dimensions of that now building, are 50 feet in length, by 36 in width, within the walls; to be built without any galleries, but with due preparation for them, should they hereafter be deemed requisite.

LETTER FROM FALMOUTH.

To the Editor of the Baptist Magazine.

SIR,

ON the evening of the sixth instant as some workmen were removing a rock, for the purpose of adding a vestry-room to the baptist meeting-house at Falmouth, an immense mass of stone fell from the adjoining acclivity, buried in ruins a great part of the building, and materially injured the whole; but, through divine interposition, no personal injury was sustained. Had this event occurred either the preceding or following evening, a great number must have been hurried into eternity, and many families bereaved of their dearest relatives.—While the goodness of God is recorded with emotions of unfeigned praise, and grateful acknowledgments expressed to the inhabitants of Falmouth, for their very liberal contributions on this trying occasion, this medium is employed to solicit the pecuniary assistance of those who are interested in the promotion of the cause of Christ. Contributions, towards repairing this great loss, will be thankfully received at Mr. Smith's, 47, Houndsditch; and the Rev. J. Ivimey's, 20, Harpur-street.

July 15, 1815.

T. P.